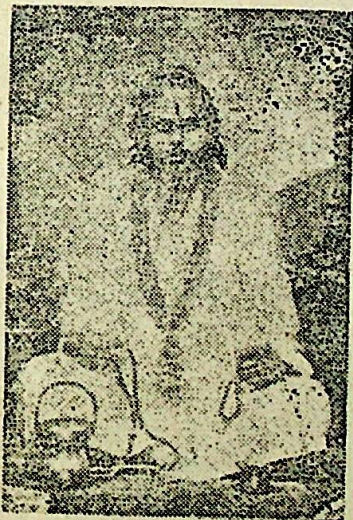


Yoga-Incarnate



Shri 1008 Shri Shanti Baba.

Editor :

Shri Nand Kishore Sahay, *M. A., B. L.*

PRINCIPAL

Miller H. S. School, Patna-I.

Publisher :

Shri Jagannath Prasad

GENERAL SECRETARY

All India Shri Rupkala Hari-Nam-Yash Sankirtan Sammelan

[Price Rs. 2.15

YOGA-INCARNATE

Shri 1008 Shri Shanti Baba

THE GREAT

HINDU YOGI OF INDIA

The famous Hindi booklet, "YOGAWATAR SHRI 1008 SHRI SHANTI BABA" containing the short introductory chapters on His Holiness Shri Shanti Baba of Patna (India) written by some University Professors, Principals of Colleges, leading editors and State Ministers is hereby translated as "Yoga-incarnate"—SHRI SHANTI BABA.

The original Hindi booklet "Yogawatar" was published by Shri Jagannath Prasad, the General Secretary, All India Shri Rupkala Hari-Nam-Yash Sankirtan Sammellan, A/25 Adalatganj, Patna-1 [now C/o Dr. N. C. Ghosh, Jakkampur, Patna-1 (Bihar, India)] and Edited by Sri Nand Kishore Sahai, M. A., B. L. Principal Miller H. S. School, Patna.

S. B. SINGH, Advocate
Deoria (U. P.)



SHRI 1008 SHRI SHANTI BABA

From Translator's pen :-

I went through the booklet "**Yogawatar SHRI SHANTI BABA**" and met the saint Shri Shanti Baba. The very first meeting amazed me with his miracles and since then I lost myself in him.

When I went to the Ashram for the first time in 1969, I was surprised to see two statues of Mahatma Gandhi and Prime Minister, Shri Jawahar Lal Nehru near the gate. This shows Baba's deep political and national interest. I have visited several famous Ashrams of India but nowhere I saw a statue of Prime Minister Nehru in the premises of any Ashram. Really this was a peculiar sight for me.

The work of translating the booklet in question was taken up on the request of one American Senator with the mission to enlighten foreigners about Baba. It was with great pleasure that I translated the booklet into English, as it was the wish of Baba.

S. B. SINGH, Advocate

Deoria (U. P.)

27-2-71

Shri Shanti Baba as a god

India for ages has been the centre of world culture and great religions like Hinduism, Buddhism, Jainism and the like. These were represented by great saints and sages, who accepted the utility of morality and oneness of goal of all religions of the world.

India, for ages, has been the centre of true spiritualism and religion, which gave hope of deliverance to the entire humanity.

Out of the galaxy of great saints, who represented Indian culture and religion for ages, Shri Shanti Baba is one and unique in this age.

God Almighty was reborn in India ten times in different ages in order to remove the sorrows of the suffering humanity. Out of these incarnations Shri Rama and Shri Krishna are most popular and best known in the world.

Shri Shanti Baba embodies in him the great divine light of spiritualism and godliness of India in the past and present. His divine words are sure to remove the sorrows of the world-weary people on this earth and lead them towards true peace, consolation and happiness of mind and soul.

He is a god indeed in human form. The world should learn how to respect such great souls like Shri Shanti Baba.

Shreedhar Nath Dubey,

M. A. (Double), Dip-in-Ed.

**Acting Principal
&**

**President
World Welfare Society.
At & P. O. Mahanar,
Dist. Muzafferpur (Bihar)**



SHRI 1008 SHRI SHANTI BABA

SHRI HARI SHARANAM

Humble surrender to the Lord of Universe

“Tesham satat yuktanam bhajatam priti-purvakam
Dadami buddhi-yogam tam yen mamu-peyanti tey.”

(Gita —by Lord Krishna)

The person who leads a life completely surrendered to Me and who remembers Me always with love in the heart of hearts is benedicted by the light of intelligence for righteousness.

Our country India, is the country of saints. In fact the culture of this land has been modelled by the saints and it is, therefore, no wonder that godliness is pervading everywhere, renunciation, dedication, service, eternal godly knowledge, love, and above all, saintly life is the essence of Indian culture. From time immemorial it is on the basis of this divine practice and its resultant **siddhis**, that the godly attainments flower the daily life of such people who are really so much attached rigidly to the righteous aspect of above enumerated ways of our country and where path of life is brightened by divine rays. Such is the marvel of divine dedication of India.

According to Hindu conventions, there are different schools of divine practices. Somebody has choice for one way

तेषाम् सतत् युक्तानां भजताम् प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

—गीता

while the other for another. Numerous ways—straight and circuitous are there to reach the ultimate goal. Just as big rivers flowing through countries crossing mountains, forests and deserts ultimately reach the ocean, in the same way the various divine practices lead to the same “ONE” who is the embodiment of all practices and is the supreme goal. The Indian cultural practices,—ney the divine practices, have only one avowed goal to perceive—unity in diversity and diversity in unity or we may say in the terms of the Upanishads that after attaining the one goal everything becomes transparent. Lord Krishna has truly depicted in the Gita : * “Nahi Gyanen sadrisam pavitramih vidyate”, which means, nothing is more pious than the knowledge of the Eternal. Upanisheds have also depicted † “Yasya vigyate sarvam vigyatam bhawati”, By knowing that “Being” one becomes omniscient.

What is that One ? As the Hindu scriptures the **Shastras** say, the saints and the god-realized-people found that ‘One’ in their practices and were really charmed on attaining the same. He is such as can never be defined nor can He be seen. “Tat” is this and this is so, words cannot describe precisely. It is, therefore, that the Hindu scriptures (**Shastras**) and the saints after reaching that stage become mum. If there be sugar in the mouth of a dumb, can he express its sweetness ? It is just so, in the case of every individual who has attained that stage. All the saints have the similar experience of that “Oneness”.

* न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

† यस्य विज्ञाते सर्वम् विज्ञातम् भवति ,

* "Uma je Ramcharan rat,
Bigat kam mad krodha,
Nij prabhumay dekhahin jagat,
Ka san karahin virodha."

(It is said in the Ramayan by Lord Shiva to Uma his devoted wife, that the devotee who feels the perishable world as the manifestation of his Lord, sexual urges, pride and anger would never have animosity towards anyone and anything of the world.)

Perhaps the noblest result of individual Yoga practices (*Sadhana*) is to feel that that "ONE" is pervading everywhere and all attributes are amalgamated in that ONE and that is where nothing remains but that ONE.

† "Isavasyamidam sarvam,
Yat kinch jagatyam jagat."

—Ishoponished.

Every thing is God and there is nothing but God in this persishable world. God has manifested Himself in the form of this perishable world and He existed even before this world came into existence. He is eternal.

This stage can be hardly described because dualism or otherwise is nothing but "One" (*Advait*). At this place neither the words, nor the shape, nor the taste, nor the

* उमा जे राम चरण रत
विगत काम मद क्रोध
निज प्रभु मय देखहि जगत
का सन करहि विरोध ॥

† ईशावास्यमिदम् सर्वम् यत्किञ्च जगत्याम् जगत् ।

smell, nor the speech, nor the touch has any force. This feeling of oneness of soul with God indicates a stage of happiness beyond the capacity of words to describe. We, therefore, have no other way but to close our lips. —

“Yoginamapi sarvesham,
Madgatenantaratmana,
Shradhawan bhajate yo mam-
Sa me yuktatamo matah.” 1.

Gita—By Lord Krishna.

In my opinion that person is a yogi who is devoted to the core of his heart and is in communion with all pervading God so said Lord Krishna in the Bhagwat Gita.

Those saints who have had the good fortune of having communion with the SELF have now no desire to go back. They know full well that it is not expedient to describe or to hear anything. But their entire efforts that is walking, laughing, speaking, sleeping, weeping, standing, sitting is rather an effort towards the attainment of that goal, Lilaras (the taste of divinity) and in doing so if he is able to obtain even a drop of the same he feels that his life is really rewarded.

“Sadhan Sidhi Rampada nehu.”

The result of entire dedication is absolute surrender to supreme Lord, Ram, the Almighty amongst Lords.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥

—गीता

Lord Sri Ram is Omnipresent, Creator, Preserver and Destroyer of universe. This Lord in the form of human king is also called Ram, the great incarnation of God.

* "Machchitah madgat-pranah,
Bodhayntah parasparam.
Kathayahantaschamam nityam,
Tushyanti cha ramanti cha."

Gita—By Lord Krishna.

Their heart is totally dedicated to God and so is their soul. Such Yoga-practitioners (**Sadhakas**) i. e. saints talk about God with great reverence and are really overwhelmed with pleasure in their pursuit.

And **siddhis** mean the spiritual prowess of saints. Spiritual prowess is like a slave playing at the feet of these saints. They (saints) do not even take any notice of them (**siddhis**). These **siddhis** themselves follow the saints in the same way as devoted wives are attached to their husbands and follow their footsteps.

† "Sat striyah satpatin yatha".

The **siddhis** do not attract the saints nor do they bind them, but are simply gratified by being associated with the saints. In fact, the saints always wish that every soul may surrender to God and thus make his life worthwhile. It is,

* मच्चिताः मद्गतप्राणाः बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यम् तुष्यन्ति च रमन्ति च ।

— गीता

† सत् स्त्रियः सत् पतिन् यथा ।

therefore, that in their absolute sympathy for the distressed world, they take their birth on the earth and while experiencing all sorts of handicaps, they live an exemplary life before humanity so that the people may follow such ways and become ideal men in the true sense of the term. The real objective behind it is the welfare of the people. It is to relieve the humanity of its distresses that the saints do all that is possible to divert humanity towards God : This is the way and life that they lead.

“Antarbahiryadi haristapasa tatah kim,
Nanantarbahiryadi haristapasa tatah kim.
Aradhito yadi haristapasa tatah kim.
Naaradhito yadi haristapasa tatah kim.”

If Lord Hari is present inside and outside a man that is if he is wholly devoted to Hari, penance (religious austerity) is needless for him; if Lord Hari is not present inside and outside him, that is if he is not devoted to the Lord, penance can do him little good. If he is whole heartedly devoted to Lord Hari, penance is not necessary for him; if he is not devoted to Lord Hari, penance can do him little good.

The present booklet speaks of the saint who has lived in several **siddhpiths** of India, who, by his continuous long penance, has acquired godly gifts and who out of generosity for the distressed takes interest in infusing the way to godly

अन्तर्बहिर्यदि हरिस्तपसा ततः किम् ।

नान्तर्बहिर्यदि हरिस्तपसा ततः किम् ॥

आराधितो यदि हरिस्तपसा ततः किम् ।

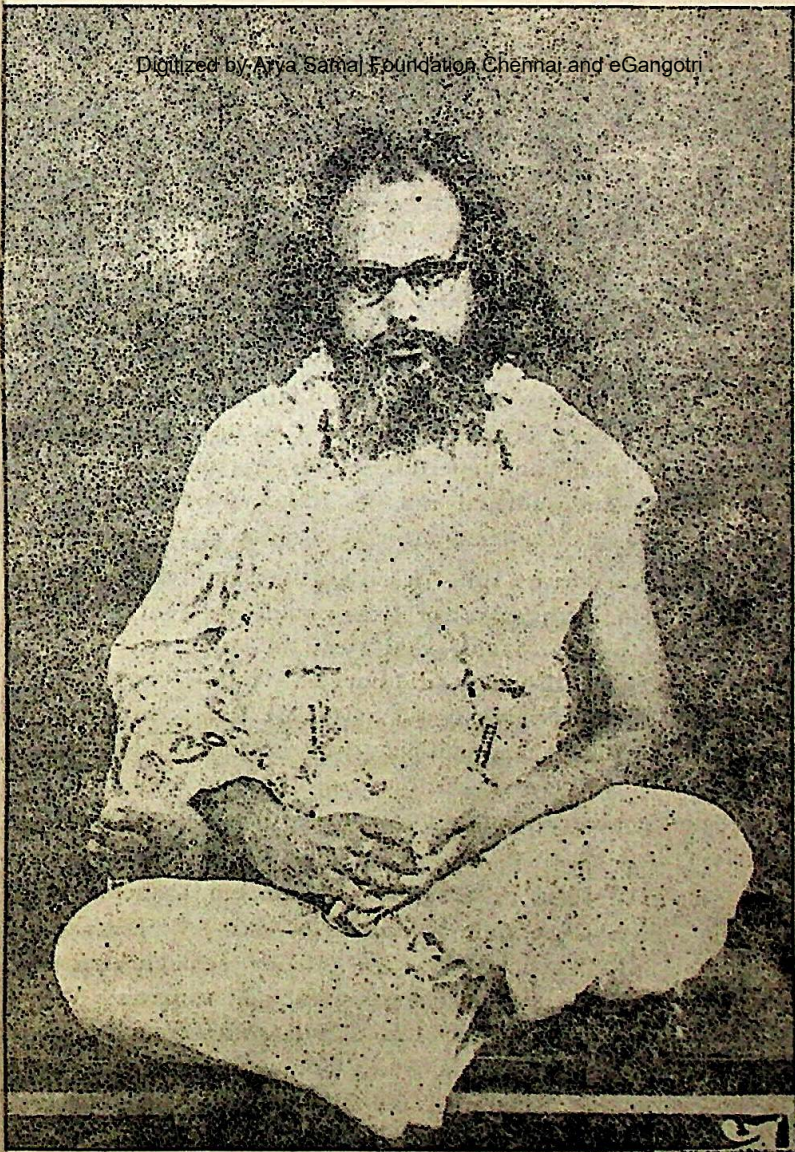
नाराधितो यदि हरिस्तपसा ततः किम् ॥

life into his disciples so that they too, may be benefited. Lord Hanuman in his absolute pleasant mood and Durga, the Mother Goddess have special blessings on this saint, and in turn this saint, by distributing this bliss to the public brings them directly in touch with the Lord.

In short the main objective is not to exhibit the miracles, but to bring the **sadhakas** (the Yoga-practitioners) into communion with the Lord. Dedication to God and love to Him and Him alone turns impossibility into possibility, and so called '**siddhis**' (the mysterious divine powers) come to him like obedient maid-servants.

To bring the humanity in close touch with God, the name of Lord, His memoirs and glimpses of His doings as also of His places of worship are but a way to go ahead. Any one of these is enough to reach the goal. To take taste in the narrations of incarnations, to see the divine and pleasant form of God meditating through inner eyes, to smell the divinity around, to serve Him with hands and to go to shrines on this earth are the main object of human life. At the same time, always concentrating upon His magnificent shape and drinking the nectar of the beloved are in fact the true Hindu aspects of human life, which have been louded by Hindu scriptures and all the saints. Our saint Shri Shanti Baba is truly striving for this. Let us make use of his divine directions and make our life worthwhile. This is all that this booklet stands for.

Bhuvaneshwar Nath Mishra 'Madhav' (Ph. D.)



SHRI 1008 SHRI SHANTI BABA

Form the pen of the publisher :—

“**Tantra**” science is a very old school of learning in India. It was firstly given by Lord Shiva to this world. Lord Shiva gave this knowledge for the common good of the humanity. But with the passage of time people began to practise it for their ulterior purposes. The result was that their siddhis (mystic spritual powers) began to foil and they earned bad name in the society. The people thus lost faith in the “**Tantra**”. Finding an opportunity the foreigners began to encroach on transcendental religion (Sanatan Dharma) and many a charge was levelled against **Tantrikas**.

During the British rule, a variable veil was cast on the reality. The foreign ways of living made its root in our life and the people having that way of life even went to the extent that they even did not spare their revered Shri Ram Krishna, Lord Shiva, Mother Goddess Durga, and other deities, and called them malignantly. They said that the Hindu scriptures were myths; but with the dawn of independence, the people have again become spiritually cautious and are having true approach towards Dharma, the Hindu religion.

- This is definite **renaissance** of our old branches of learning. People are now having genuine belief in Kirtan (chanting of God's names), **bhajan** (singing the noble actions of deities), **yagya** (sacrifices), **mantra** and **tantras**. We were hearing from our ancestors and learning from books about **Tantras** and **Tantriks**, which we now much longed to see for ourselves. Now with the absolute mercy of mother **SITA**, an opportunity is before us.

It was some three years back. It was the month of May-June (Jaistha), on Sunday, at about 2 P. M., the

temperature of Patna was at its height and the entire activities of men were at a stand-still. Together with my family members I was praying to the incarnated couple Lord Shri Ram and Sita of Janakpur and was talking with them.



Just at the moment a gentleman in the garb of a hermit came down from a cycle-rickshaw to our quarters. Sitting

in the room, my daughters Savitri (Rampyari, Manju) and Siyadulari (Maya) loudly exclaimed that he was Shri Khaki Baba. I went out, but could not recognise the new comer. On inquiry, it transpired that he was Shanti Baba. I had heard about Shanti Baba many times from my friend Shri Nirmal Kumar Mishra, the then editor of the "Sankirtan Sandesh", a monthly paper of "All India Shri Rupkala Hari Nam Yash Sankirtan Sammelan".

I therefore, recognized him just as he told me his name. I led him into my room. The Yugal Jhanki Swaroop and my family members all were exceedingly surprised on the so called **siddhies** of the Baba. We were thus charmed and attracted towards him. Our familiarity grew very close, so much so that the Baba became one of us. We have had the good fortune of seeing Baba's many astonishing **tantric** miracles which many do not even believe. Very likely, if, any body else would have described the same to us, we too may not have believed. But how could I disbelieve what I have seen with my own eyes ? I have seen him very closely. He is completely devoid of anger, greed and ego. He says that when Mother Goddess fulfills all his requirements, why would he demand any thing from others ? As for the principles of **tantra** school of learning, he says that a **tantric** fulfills his objectives through unseen sources. For the attainment of **tantric** spiritual trickeries there are different **mantras** and **Tantrics** get their supreme powers by practising these mantras at particular places at particular times. **Tantric mantras** are quite short. For the attainment of its mystic divine powers, one has to lead a very austere life. One has to surrender himself completely to Divine Power, and only then these mystic powers (**shaktis**) tend to the fulfilment of his objectives.

The moment this power is obtained for personal gain, the tantric power gives way. In fact, Shanti Baba does not do any thing unless expressly desired and ordered by his great goddess (Istadevi). He says that Lord Shiva firstly professed the **Tantra-science** and **Tantra-craft** for the common good of mankind. Therefore, if Tantrics practise with any evil design their power is lost. One can attain one's total objectives by the practice of tantras. Shri Shanti Baba has an ardent love for sankirtan (the chanting of deities' names collectively) and he is ever touring, and organizing sankirtans throughout. Therefore, we owe all reverence to him. How the writers of the chapters given in this booklet have seen Shri Shanti Baba in their experiences, observations and what type of ideas they have formed about Baba are the subjects of narration. In this present booklet care has been taken to collect and describe all that different gentlemen have seen and observed about Baba. Therefore, the correctness or otherwise of these is on them who have sent these contributions. No responsibility lies on the publisher.

“Iswar ansh jiva Abinashi,
Chetan amal sahaj sukhrahi.”

“Our soul is a part of the great God Himself who is eternal, all prevading, conscious, pious and the ocean of joy”.

Accordingly, even individual is a part and parcel of God. Godliness is less or more according to the choice practised (vritti) by the man. If one possesses as much of this, one is considered an incarnate of God and is worshiped

ईश्वर अंश जीव अविनाशी ।

चेतन अमल सहज सुखरासी ॥

everywhere. Shri Shanti Baba, no doubt, is much above the level of the common people. He is an embodiment of all that is good. He is full of services for mankind and is in communion with Goddess. He has great devotion to God. He has many singular qualities which attract people towards him. I would request all those who believe in **tantra crafts** to pay personal respect to the Baba. It is trusted that full satisfaction would be felt by them. One thing I would like to make clear that whatsoever is gained by this publication, the publisher has neither any interest now nor hereafter.

Jagannath Prasad

Secretary General,

**"All India Shri Rupkala Hari Nam Yash
Sankirtan Sammelan."**

—:o:—

NOBLE WISHES

Shree 1008 Yogiraj Shanti Baba is the founder priest of Shanti Ashram, Patna. I am glad to know that a booklet is being published for Shanti Baba. Sri Shanti Baba is an ardent devotee and is working for the welfare of the people at large. It is trusted that this book would give the people the required knowledge about the Yoga-practice.

**Ex-Information Minister,
Bihar State, Patna (India)**

Sri 1008 Yogiraj Sri Shanti Baba,
Mahantha, Shanti Ashram (Patna)

A MESSAGE OF WELL-WISHES

A biography is being published about the arden devotee Sri Shanti Baba. I had the good fortune of Baba's first sight at Kamroop Kamaksha, I was then editing 'Ashram Sandesh' a Weekly from Gauhati. Baba was, those days, practising special course of penance and also other 'tantrics' of India had joined him. Baba is a true devotee of mother goddess, Jagdamba and it was according to her that he gave up his family life and its sexual pleasures. Baba is a matriculate from the Patna University, securing first class. Thereafter, he obtained the degree of "Sahityacharya" (the highest degree in Sanskrit literature), 'Jyotisacharya' (the highest degree in the science of astrology). For some time he worked as a teacher in a High School, but Baba later on gave up the profession, as he felt attracted towards the worhsip of mother goddess. Astrology has been his favourite subject. He has a very good practice of **tantra** with which he worked several miracles, exhibiting his spiritual and superanatural prowess. In fact through the grace of mother goddess, he is in possession of the same light which was found in Shri Ram Krishna Paramhansa, the great devotee of Mother Kali of India. Although he always dislikes his fame to spread still Mahatma gave Pandit Krishna Kant the name of Shanti Baba and today Pandit Krishna Kant as Shanti Baba is before us as a real messenger of peace. It is because of certain glipmse from goddess, Jagdamba that the old temple of goddess called "Arara Devi-Asthan" is being rebuilt. Baba's work and his personality is not hidden

from any body in India. The present booklet would satisfy the craving of the public for the worship of gods and goddesses which would pave the way, for the welfare of mankind. This is a very useful publication which shall be welcomed by the public in general and saints in particular. In fact this is different from other biographies and Baba is rather most prominent among those who follow the path blessed by our deities. With all good wishes I bow before Baba.

Ramesh

Editor

The Zindagi (A Weekly Journal)

&

The Bagmati (A Monthly Journal)

MUZAFFARPUR

—:o:—

AN INTRODUCTION.

The great saint Shri 1008 Shri Shanti Baba alias Shri Krisnananda Jee, (The school name of Baba).

(Sanskrit verses translated into English)

There was a beautiful town named Ekchakrapuri,

In ancient days the place was very famous in India,

The river Sona runs on its west and the Ganga is on its south ;

In the district of Shahabad it is known as Arrah these days ;

Fifteen miles to its east ;

There is a village named 'Kurmichak' ;

There lived many astrologers and tantricks ;
 Still they dwell there in a large number ;
 Yogiraj Shri Govind Misra belonged to this place,
 The great scholar, Shri Vrihaspati Misra was his son,
 The family was purified and glorified by the birth of
 Radhakrishna as his son.

His father and his grandfather were glorified by his
 birth.

Tantra, Yoga and other divine practices made him
 famous all over the State.

His spiritual attainments, education and penance
 brought him the name of Shanti Baba, and Radhakrishna
 became famous as Shanti Baba in the public.

Shanti Baba is the embodiment of peace and faith in
 Lord Krishna.

He lived at Vindhyachal, Kamaksha, and at the temple
 of Mother Kali at Calcutta.

He performed service with full devotion at Gupteshwar
 Nath Temple.

He lived thereafter at several holy places. Several
 times he performed penance encircled with burning fire.

Two times I went to Pataliputra with the desire to see
 him.

But unfortunately I could not see him.

As Tulsidas has said no glimpse of a saint is possible,
 without the grace of God.

Realising the truth of this say I was not disappointed at
 my failure to see him.

But knowing the feeling of my heart the great saint,
 Shri Shanti Baba,

Himself came and obliged me.

I fail to describe the miracle seen on that day.

I with my whole family was astonished at the miracle.

Rishi, Saint, greatman or Yogi whatever you may call him.

But mind is not at rest at the gifts of this greatman.

Really it is difficult to count his supermanly wonders.

He crossed the river Ganga on foot, without any conveyance.

In this perishable world one is blessed only by touching his feet.

So I say if you wish your welfare, soon serve his feet.

Pandit Sabha Nath Pathak "Nath"

Principal

Sri Balgobind Sanskrit Vidyalaya,
Mahajan Toli, Arrah.



A flash on Indian Yoga and Tantra

Our many many salutations to the sacred mother, India, where we have the good fortune of meeting heavenly personalities. History has brought many unrivalled personalities before humanity. It is on this account that India has always been a centre of attraction for the world. The world has not yet seen that secret of life which is the common heritage of the Indians. Ages roll on and so does the human thought but in spite of the ever changing map of the world we find

sometimes extremely spiritual atmosphere in our country. This is always so and would continue to be so. Let the numerous plunderers of the world take away golden treasure but the wonderful significance of our country would remain the same. To day we are free after centuries of foreign rule. The British took away our entire treasure to their country and after a good deal of difficulty they left India. In fact, when they found that they could not extract anything more from us they liberated our country. Really they are fear-stricken on their own accounts. Their own inventions have brought them on the verge of total destruction. They are striving very hard to invent such things as may protect them from the so called their own previous inventions, but the more they strive the more they are being strangled. In the context of this fear-stricken world the eyes of the entire humanity is on our country. The fact is that it is India and India alone which can save humanity from total destruction. Whatsoever it may be, the work which is not in the domain of science can be varily served by the grace of God because in the grace of God lies wonderful tantric supernatural power which is not physically seen by any one you like, but the fact is that our country has such potentialities although many people are still ignorant of these powers. The foreigners kept us under their yoke for centuries. They plundered us completely. They side-tracked us from the righteous path and also encroached on our ancient culture. They were completely ignorant of our mystic and spiritual powers, but it was not possible for them to subdue us by means of arms and amunitions.

Therefore, they took to diplomacy. They gave the idea that mystic and spiritual power is nothing but false and it is

the relic of uncivilized people. This brought about very peculiar condition in our country which would be clear from the following example:—

A lamb was presented to some Brahman by his devotee. The thieves and thags on seeing the lamb planned to take the same and make a feast of it. Then they sat on the way. The moment the Brahmin passed by one of the thags, he exclaimed with surprise that it was really beneath the dignity of a Brahman to carry a dog on his soulders. The Brahmin did not pay any hid to this but a doubt arose in his mind. He put the lamb on the ground. Looked at it. He again put the lamb on his shoulders and went his way. In this way the thugs stationed at different places repeated the same remark. The Brahman could not maintain his firmness. At last he left the lamb on the road, thinking it to be a dog and went home. In this way the Brahmin was made to lose his lamb. From this story it will be clear how the foreigners have played havoc with our country. We forgot all that we possessed in the realm of spiritualism, and were continuously drawn into wordly pleasures. Many people called out *tantras* only myth and thus diverted our attention from our ancient heritage. In fact the real cause of this has been the foreign diplomacy. Now that we are free, it is simply expedient that we took to ancient spiritual and cultural heritage and to all that lies in our power to protect the same. No doubt *yogic* power and *tantric* attainments are not given to all and sundry. It is not so easy for every body to become master overnight in the attainments of supernatural *yogic* powers. It is just essential that one should have ardent faith in the *Guru* (the spiritual teacher) and practise *yoga* and *tantra* under his guidance.

Complete control over all human senses, observance of equality and the life of celibacy is the main requisite. Control of one's senses and a common behaviour towards mankind is nothing shorter of **Yoga**. For the attainment of **Yoga-sidhi**, the necessity of the purification of nerves comes under the first step of **Yoga**. The subject has been dealt in details in a separate chapter in this booklet. It is because of the practical utility of **tantrayoga**, that the gods, the danawas, the yakshas, the kinnars, the human beings became enamoured of it. The ancient **maharshis** (sages) had earned all pervading fame because of their **tantric** powers.

Although we are quite familiar with the Vedic **mantras** from the time immemorial, but for the attainment of objects it takes a pretty long time. The same thing is achieved by means of **tantric** performances in hours. What has been described above pertaining to **yoga** and **tantra** is not so easy as it might appear. It is not easily comprehensible. When we see the mystic powers of yogies and tantrics, we are verily spell bound and bow before them with reverence. We very much wish we were capable of such attainments, but it is not so easy as we have taken it to be.

It is a thorny path. It is rather easy to walk on the edge of a sword, but the path of **tantra** is full of dangers. Although the attainment of the ultimate is the attainment of each and every thing, yet, in this context the poet has rightly said that if one obtains his objective it is all very good, but in case he fails the result is disastrous. Many who practise **tantra** are rather sidetracked. In spite of all these obstacles it is really a matter of pleasure that our Shanti Baba attained his

avowed goal. We need not stress much in this connection. Whatever is said about this superanaturally gifted saint is quite insignificant.

Shanti Baba is an embodiment of **Yogic** powers to such an extent that he is unrivalled in the present age. To find a holy and realized person like him is difficult. So called hypocrites are seen every day, but a **tantric** like Shanti Baba is really very rare. He is an embodiment of **Yoga**. It is varily a glimpse of devine and supernatural power in him. Those who have had the good fortune of coming in contact with him will easily realise the truth of my statement. Therefore, what ever I have described is rather presumptuous on my part, but it is a homage from a heart full of reverence for him.

The very first sight of this divine saint makes one's life worthwhile. His pleasant face full of grace comforts the mind of every disappointed person coming to him. He possesses quite a healthy mind. O, people of the world go to him and be benefitted. If there is any worldly tension in you, you shall be free from such tension in his devine company. Your wishes shall be fulfilled. The goddess offers him everything. His treasure is full. Derive as much benefit from him as you can. Even the people of ulterior purpose go there and become benedicted. They receive his blessings without any charge. But if really you have any desire let it be for spiritual pleasure. The worldly pleasure after which you run is the cause of your disease, and the cause of oldness and death. Do not be dazzled by worldly silver flashes. Ask for heavenly pleasure, eternal joy from our great saint, Shanti Baba. You

shall be successful in life. You shall enjoy that bliss after which you shall yourself acquire the power to give. Your desire shall be fulfilled.

Amar Bharati Bhawan,
At & P. O. Mananpur
(Monghyr)

Sri Naresh Chandra Mishra
'Bhanjan'.



SHANTI BABA AN INCARNATE OF YOGA

† “Yada Yada hi dharmasya,
glanir .bhawati Bharat;
Abhyutathanama adharmasya,
tadaatmanam srijamyaham.”

Addressing Arjun Lord Krisna says that whenever there is decline of righteousness and evil makes its headway, I come to the earth to rescue mankind.

The above statement of the Bhagwat Gita is varily true in as much as the Lord comes to the rescue of humanity whenever its existence is threatened. The special significance of an incarnation, **avtar** is that God comes as a saviour of the

† यदा यदा हि धर्मस्य, ग्लानिर्भवति भारत,
अम्युत्थानमधर्मस्य, तदात्मानम् सृजाम्यहम् ।

millions of beings and serves as a guide-line for the future generation. The so-called incarnations of God helps us in doing away with the stagnancy of the dharma and proves to be a beacon light to God fearing humanity for its progressive steps.

* "Tab Tab Prabhu dhari vividh sarira,
Harahin Kripanidhi sajjan pira."

"Then and then, the Lord manifests himself into different forms and removes the sufferings of the people of righteous path."

In the above couplet of Sri Goswamiji, the word (vividh sarira) the different forms and righteous people (sajjan) are rather extremely meaningful.

By different forms it is meant the different incarnations which come into being at different times. In the sheer interest of humanity, the Lord comes to the earth in accordance with the real need of the time. In fact, the incarnations take the various forms, even animals or birds as required at the particular time. No matter what country it may be, whatever the people invoke the mercy of God, he comes to earth in any form and shape just to save the creation. The history bears glaring examples of the above statement.

The Varah, the Kachhap, Ram, Krisna, Chaitanya, Gyaneshwar, Mohammad, and the Jesus all were born on the earth with divine light. The Lord comes to the earth to rescue all beings irrespective of race and creed.

* तब तब प्रभु धरि विविध शरीरा ।
हरहिं कृपानिधि सज्जन पीरा ॥

In the Bhagwat Gita, Sutjee, while addressing the assembly of seers, says :

* "Autar hya sankhyah:
Hareh satva nidbedwizah;
Yatha videsinah kulyah;
Sarash sayuh sahartrashah."

In other words, the incarnations of the Lord are like thousands of lotuses in the ponds of truth. These are the results of the penance of Yogis from time to time. It is, therefore, evident that there is no specific place or time for the incarnation of the Lord. Each incarnation has its specific objective to fulfil. As Ram the Lord showed an ideal way of life, while Lord Krisna preached the gospel of love. As a matter of fact, different beings are benefitted by these teachings according to their own past karma (total of doings) and accordingly make progress. In this booklet an attempt has been made to depict the personality, and embodiment of truth, simplicity and love. In Shiva-Puran, it is stated at many places that Lord Shiva the first preceptor of humanity came to this earth from time to time in the shape of a human being.

Unlike other incarnations Lord Shiva is free from worldly ties. Thus :—

‡ "Same-Dukh-Sukh Swastha Samlostha Kanchanah".

* अवतारः ह्य संख्येयाः हरेः सत्त्व निधेर्दिजाः ।

यथा विदासिनः कुल्याः सरसः स्युः सहस्रशः ॥

‡ "सम दुःख सुखः स्वस्थः समलोष्ठा कांचनः ।"

Or in other words, he is above misery and happiness he is free from bodily ailments and to him earth and gold are all alike.

The above is exactly so in the case of Sri Shanti Baba. While, the Baba was performing his 'Lila' hundreds of capitalists, merchants and rulers came to him to see his Lila and presented to him gold, silver and costly articles, but Baba had no attachment for them. Whosoever wanted to take any of the offerings, was free to do so. The Baba took no particular notice of these. Many **Bhandaras** (dinner celebrations) for several thousand people were arranged, serving the needy and the management was all mechanical. Whenever anybody wanted to consult Baba about anything of the celebrations he only told him to do as he pleased. Every thing was done as required due to his sheer influence. Silver and earth are all the same to him. Many a devine soul was born in this country. It is said of Gorakh Nath and Bhratrihari that through their devine prowess they brought back the dead to life. The same is said of saint Gyaneshwar and other highly pious and devoted personalities. Man in suspicious by nature and many a question arises in his mind. It is no wonder that people may also have similar ideas about Shanti Baba. Sri Shanti Baba is really an embodiment of **Bhakti** (devotion), **Yoga**, **Gyan** (knowledge) and **Bairagya** (renunciation). In fact, these are qualities to all true devotees of God. In **Vedas** and other **Puranas**, the holy scriptures of the Hindus whenever we come across the descriptions of ancient sages like Sanak we find these qualities in them. In the same way when we read about Jar-Bharat we find this state in all his doings. Maharshi Basistha though so much devoted to God is always present

with **Kush** and water whenever he performs the rituals of **Karmakand**. **Gorakh Nath** and **Bhartrihari** the saints of the Nath community came in communion with the Lord and were acclaimed perfect **Yogies** on account of their **Hatha Yoga**. It is therefore true that whatever be the creed of the **Yogi**, he always comes before the world in its true perfection. It is this that differentiates the incarnates from Godly personalities. An incarnate is an embodiment of knowledge, devotion, **Yoga** and renunciation but the godly personality has only one vehicle, his devotion towards God for the attainment of his objects. The unique qualities of **Shanti Baba** at once make us to call him an incarnate of **Yoga**. He has the qualities of **Sanak**, **Sanandan**, **Sanat Kumars**. Besides these he has many other qualities in him. People say that when he is in **Balbhava** he behaves like a child and nothing abnormal is observed. In **Kurmanchal Pradesh**, the hilly tracts a mother bore testimony to this, adding that there was hardly any other saint who could match him.

In his **Abdhut** state he spent many days without food or water sitting in a single posture. At other times he roamed like **Jarabharat** for months like a lunatic. He hardly noticed his admirers or paid any heed to his dress, food or water in this state. But at scriptural sacrifices he always appeared as the chief preceptor with sacred thread and **sikha**. He is an ardent devotee as well. In scriptural discussions he always behaves like a great scholar. He explains the knotty questions of the Hindu scriptures in such a way that it is comprehensive to all. At that time many great scholars humbly accept the superiority of his knowledge and learning. He is always away from communalism. All religions are alike to him.

The Hindoos, the Mohammedans, the Christians and even the Buddhists are his disciples. He always preached to them to remain firm in their own religion. Never during his religious discourses he criticises any of the religions. The result is that his devotees easily understand the path of renunciation, Yoga, devotion and communion with their favourite deities. Many lamas (Buddhist saints) of Tibet stayed with him and closely studied him but failed to understand the mystery behind his divine power. The Baba remains in such a high state of Yoga, which is beyond the reach of even great saints. In spite of such powers he has such wonderful simplicity that it shall not be unfair to call him an incarnation of Lord Shiva.

Suresh Pandey, M. A. (Hindi)
Patna University.

—:0:—

SHANTI BABA THE GREAT SPIRITUAL MESSENGER

By

Prof. R. Sinha,

Head of the Department of English,
B. S. College, Dinapore, Patna—12.

From time immemorial India has been rightly recognised as a land of the great saints, yogis and ascetics whose marvels have left a predominantly wonderful impression on the world. We have a resplendent synthesis of chivalry and spiritualism in the majestic personality of Lord Krishna whose message in the Geeta has been a perennial source of our inspiration.

Indians have an excellent history. They have preserved the sanctity of their glorious traditions unscrupulously. The idea of renunciation and dispassionate service for the welfare of mankind with a sense of absolute dedication has been our sole guiding star. It is why this country has survived through numerous trials and tribulations during the past several centuries.

But the incarnation of God or his messenger is not an accidental phenomenon. Whenever the Almighty feels that the earth requires to be remodelled or delivered from the sinful propensities pervading the vast expanse of this globe. He descends directly from above and enters an earthly structure. At times he sends his trusted messengers for the redemption of mankind suffering under the wheels of lust, anger, greed, self-conceit etc.

Paramhans Yoganand writes in his famous book entitled 'Autobiography of a Yogi' :—

"All creation is governed by law. The principles that operate in the outer universe discoverable by scientists are called natural laws. But there are subtler laws that rule the hidden spiritual plains and the inner realm of consciousness ; these principles are knowable through the science of Yoga. It is not the physicist but the self-realised master who comprehends the true nature of matter."

One can hardly imagine that a saintly man with dishevelled hair and unweildy attire can hold that broad forehead which contains amazing yogic accomplishments sufficient

to bring about considerable spiritual enlightenment before the seething humanity. He is no body else but the popular Shanti Baba who has selected a deserted place on the Buddha Marg, Patna to work tirelessly for the liberation of human soul from the trammels of birth and death.

Shanti Baba, it seems, has taken a vow to prove that the pomp and splendour discernible in the materialistic race is only characteristic of man's distorted outlook towards life which stands overshadowed with hedonistic gratification in an atmosphere of torture and oppression. This age requires love and affection in abundance to restrain the speedy downfall of man.

Shanti Baba is an unflinching devotee of Lord Shiva and Lord Hanuman. He has mastered **Yoga, Tantras and Mantras** to an extra-ordinary extent. He displays a number of miracles before his admirers by only chanting the simple word 'Shanti' whenever he is in a piquant mood. He has studied scriptures thoroughly. His all actions including miraculous performances are directed by the great cosmic Mother which do not pre-suppose any outward show or vanity.

Shanti Baba stands as a monumental challenge to the people who are of opinion that yogic feats and spiritual attainments are nothing but cock-and-bull stories. He reminds us of the great sages of India who lived a sequestered life only to see that humanity was free from the clutches of tyranny and oppression.

He is a robust messenger of love and peace. His Shanti Ashram is an abode of spiritual perfection in which his guid-

ing force is amply perceptible. He has shunned the caves of the Himalayas, He believes in living with ordinary men and women whose selfless service is his destined goal. His words have a peculiar healing and soothing touch to the mentally, physically and psychologically tormented minds. Being an ardent devotee of Mother Kali, the Shakti incarnate, he bestows his love and affection equally on the afflicted souls irrespective of caste, creed or religion.

Shanti :

Shanti :

Shanti :

—:O:—

Shanti Baba—as I know him.

By

Law Kumar Mishra,

Deptt. of Commerce,

Patna College.

Even in the age of incredulity in this century, in spite of the dogmatism of modern civilisation and revolutionary campaign of science and its achievements, instances in explicable from the materialistic stand point is still prevalent, but only for those who will take recourse to look for them. India which is known as an undisputed seed-bed of religion is the birth place of thousands of saints and sages. The noble souls of those holy sages have blessed us and we have been steeped in religious fervour. The rising and scorching sun of technological progress and mutual hatred has resulted in disregard

for religion, sanctity and truth in the world. It is a pity that inspite of these changes, there exist mighty sages with brilliant mystic powers living amidst men. One such is Sri Shanti Baba. The thick-long beard, round face, often using spectacles, expanded abdomen like Lord Ganesha and wearing Khadi Kurta and a folded dhoti like a lungi and hawai chappals in his feet—all this is the real identity of the sage living in his Ashram at Budha Marg in Patna.

The occassion when at first I came face to face with the great Baba was an annual function held in his Ashram in the first week of November, 1969. The big campus was packed to its capacity. There were many distinguished guests including Mr. D. P. Sharma, Director of the Baidyanath Ayurveda Bhanwan Pvt. Ltd. and Mr. Sarangdhar Singh, a former Vice-Chancellor of the Ranchi 'Varsity. At the outset Baba rose to speak, he also rose to the occassion. He presented a graphic picture of the present deteriorating religious condition. Stressing the need of being spiritual in his speech, he asked the audience to take a firm faith in God, Guru, Soul, Salvation and religion.

That was the first occasion, that I got an opportunity to see and listen to the great Hatayogi. The first sight forced me to have a solemn dialogue with Baba. The very sight of Baba is fruitful—thus observed one of his regular visitors of whom I interviewed while entering the campus of the Ashram. He said that the qualities found in an ideal saint and a great-man are all found in Baba. What a miraculous feat? Baba was sitting in his armed chair talking to some ladies. When they went away, I was permitted by Baba to have a conversation, but for a brief period only. At first, I asked him

when most of the sages and seers were in far off places, why did he live in such a very busy city. He replied, "I prefer to get salvation by living in a busy city like Patna rather than to go in a jungle, because firstly it gives me solace secondly I have been entrusted to preach universal peace and serve the ailing masses." He continued that he formerly lived with Mother Goddess at Kamaksha, but now her commandment had forced him to tour the different parts of India. He is the messenger of peace and religious adjustmentism "But how you acquired success?" I asked with eagerness. In a simple mood he responded—"It is not an easy task, but I gained *siddhi* by beeing face to face with the Mother at Kamaksha. Now, it is my duty to preach Hatayoga like immersion in water, fire and land. I talked with him on some social problems, like prohibition, students' unrest and political chaos. About prohibition he said that they have been forced to live in the condition where drink is a must, while the root cause of students' turbulence is the gap between two generations losing values and non-adjustment between the old and the new assumptions. Modern politics from A to Z has lost its principles and established morals to its depth, that is why politics is in doldrum.

I was eager to have some more discussions, but as the time was passing on and Baba had a hectic programme, after taking *Prasad*, I left the room with a deep sense of self satisfaction and inner growth.

—Om Shanti.

IS TANTRA VIDYA UNREAL ?

On being asked whether Tantra Vidya or occultism (to some extent an equivalent word for this science in English) is unreal and if there is no truth and reality behind this science, Yogi Shree Krishnanandji, an eminent scholar of this science and a great astronomer and out and out a Yogi replied that Lord Siva Himself was a great Tantrik or a great exponent of this science, so nobody can accuse this science. There lies great truth and reality in its bottom and many great problems can be solved by means of this branch of the faculty of science. But the fact is that now a days this science has fallen into the hands of quacks and charlatans. Rarely one knows this science through and through and has a complete masterly knowledge over this subject. But a few of them are still the real masters and exponents of this science, where on the other hand most of them pretend themselves as being the real masters of this subject and they delude the people by showing certain miracles and their supernatural deeds. The tendency of ostentation makes a prominent home and as a result of which the reality of this science is going to disappear by and by. And hence this science has lost its ground and is accused by modern people. The Ancient Aryans solved their lot of problems—temporal as well as spiritual by virtue of this science. In ancient times this science was very popular and spread far and wide and found a place in the curriculum of the Nalanda University, a cosmopolitan and universal seat of learning.

ITS POPULARITY IN ANCIENT INDIA AND THE CAUSES OF ITS DEFAME, DECLINE AND DISAPPEARANCE.

Among the Ancient Hindus, the Budhists and the Jains, it was a popular subject for their study and a prominent branch of their learning. Till it was utilised for fair means, nothing could be said against it. But when it began to be utilised for foul means, it lost its popular support and its real character and it was looked down upon by the common people. Then it made its home only among those sectarian people, who for their divine attainment only believed in the theory of the practice and use of five things that began with Sanskrit letter 'म', viz. Madira (wine), Mans (meat or flesh), Maithun (cohabitation) and so on. And consequently this science began to be blotted with certain blames and scandals, which had already made their home in the root of this science and naturally it was followed by decay and fall.

The ancient Brahminical books on religion and history speak of the malpractices of the Kapalikas (a sectarian type of religious people who claimed themselves to be the worshipers of goddess Kali), which they committed in Buddhist India and even today they are still current among the common people.

At best, Tantra Vidya or occultism is a branch of science by virtue of that both the material and spiritual problems can be solved easily. Nay, this science can make the unreal, real and impossible, possible. By means of this science we can solve our many a problem.

THEORY.

The general theory of this science is that one should attain one's object by the help of certain invisible spirit. The votary of this science captures certain supernatural spirits and enjoys the grace of certain goddesses or Saktis or supernatural feminine powers. There are certain fixed places in India where one can get the complete realisation of the **Mantras** whereby these supernatural feminine powers or Saktis can be captured. There are two main places, fixed for the purpose of the complete realization of these sorts of **Mantras**. One is Kamrup in Assam and other is Vindhya-chal, which falls in the jurisdiction of Uttar Pradesh near Mirzapur. Besides these two prominent places, one can also get the realization of these **Mantras** on the bank of a river, at a burning ghat, upon a hill and certain places fixed especially for this purpose. A certain period between Dassehra and Dipavali has been also fixed and prescribed for the realization of these **mantras**.

PERSONAL CONTACT.

I came in personal contact with a great votary of this science who is out and out a great **Yogi**, possessing the supernatural power of outstanding merit. He has attained divinity and enjoyed the complete realisation of the blessings and grace of Shakti or a supernatural feminine power of high level, according to Hindu theology. The name of this great soul is **Yogi Sri Krishnanandji**, who was formerly a native of Kurmi-chak (now he has completely renounced the world), a village near Garhhani Railway Station on A. S. L. Rly. in the district of Shahabad. This great Sri 1008 Shri **Yogi Krishnanandji**

Mahiloke saw the light in this village in a learned and respectable Brahman family and developed his soul to the path of divinity and **Tantra** by means of severe austerity and penance conducting at various places renowned for the seat of **Tantric** learning and attainment. The number of this sort of places is 51 in **Tantric** literature. The most famous among them is Kamrup in Assam, where this great Yogi realized the supreme bliss and attainment of **Tantra**.

At my first sight I was deeply impressed with him and I got a high regard and honour in the corner of my heart for him. Since then I got many opportunities of observing his miracles and supernatural acts. I very closely remained in his personal contact and found that he is a man above the world by desire and passion, greed and temptation, wrath and anger, pride and prejudice and vanity and ostentation.

Our revered Yogiraj is a great exponent of non-violence from the very beginning of his life and preached non-violence not only in theory but in practice too. It is known to all that the sacrifice of a living creature is essential on the part of a Tantrik, when he is to realise the supreme attainment of **Tantra**. At Kamrup in the famous temple of goddess Kamakshya, when our Yogiraj was performing the requisite worship prescribed by the Tantrik cult to gain the Supreme bliss of **Tantra**, the goddess Kamakshya personally appeared before him and told him that he was to realise the Supreme attainment and bliss of **Tantra** by means of his unflinching devotion to Her, his severe and painstaking austerity and by the fragrance of his inner perfection, but before realizing that he must offer the sacrifice of the living creature.

But compassion is the key-note of the character of our Yogiraj and he revealed his greatness by praying to the goddess Kamakshya with folded hands that he would offer the sacrifice of a living creature to Her altar, only if the sacrificed creature be restored to its former life again. At the instance of the goddess a black goat was sacrificed and the goat was restored to its former life by the grace of the goddess. Besides, when a piece of meat of the very sacrificed goat was offered to the Yogiraj to take according to **Tantrik** style by the goddess Kamakshya, he earnestly requested the goddess that he should be permitted to take the piece of meat in the form of sweet-meat, as he had been the votary of non-violence and had compassion for all living creatures in the very corner of his heart. And the goddess Kamakshya, observing his unflinching devotion towards non-violence and compassion for all, was overpleased and granted his prayer and allowed him in a special circumstance, to take the piece of meat in the form of sweet-meat. So we find what a great regard our Yogiraj has cherished for Non-violence and peace. His love and regard for peace can be seen from this glowing example that his Ashram goes by the name of Shanti-Ashram and the Yogiraj is commonly known as Shanti Baba.

His philanthropic deeds are also worth mentioning. Many poor, needy, oppressed and sick people assemble in his Ashram in order to get his blessings and get rid of the difficulties and troubles, none goes either unheeded or unattended from his door. The Yogiraj pays his Darshan to all, irrespective of caste, creed, religion, or sex, and tries his best to remove their worldly troubles and sufferings by directing them the ways and means. Moreover the Yogiraj has established

the Shanti Charitable Dispensary and the Rajendra Memorial Public Library in his Ashram, which stands on Buddha Marga in Patna near Patna Kotwali. Besides the Yogiraj has provided free electricity and water pipe lines at his own cost, so that the neighbouring people around his Ashram and travellers may be benefitted.

The Yogiraj has given a new lease and enforcement to the social, cultural, and religious life of the Hindus of Patna. The Hindus of Patna, to their shame, had totally forgotten a famous temple of theirs, which lay in the town in the ruined and depleted condition. The Yogiraj renovated this temple and gave it a new shape by setting up four other temples of different Hindu gods in the surrounding of his Ashram to fulfil the religious needs of the Hindu masses.

In this way we see that the Ashram established by the Yogiraj possesses a social, religious, cultural and philanthropic environment. The Shanti Ashram is certainly a centre of peace and happiness, a place of temporal bliss as well as spiritual attainment.

MIRACLES AND SUPERNATURAL ACTS.

If I describe in detail all of his miracles and supernatural acts that I have seen, it will take the shape of many voluminous books and it may be also possible that the people will not believe in what I say. But a truth is always stranger than a fiction. A fact is always a fact which nobody can deny. By virtue of this supernatural power or Sakti, many departed great souls can be summoned and made visible. Many

Heavenly creatures like Lord Rama, Krishna and Shiva can be seen easily by any person by virtue of the realisation of Sakti or supernatural power.

EXAMPLES

Whenever one puts Yogiji any question, he will ask for anything from that questioner. Suppose, one gives him a rupee-note, he would take that note in his grip and pronounce always a fixed word Shanti (literally means peace but technically it stands for the name of supernatural power), afterwards that rupee-note will take the form either of a fruit, flower, sweet-meat, jewel, ornament or any precious stone or it will be changed into any form, which one has not seen before.

No doubt, it is a great miracle. But it is not a matter of great wonder and surprise, as one generally thinks. It is the part and parcel of Physics. There is a general theory of Physics that the power can fetch a thing travelling in air so fast that one cannot see it, likewise one cannot see the wings of moving electric fan when it moves very fast. And so Sakti or Supernatural power fetches a thing in such a hurry that it remains invisible for an ordinary mortal.

By—Shreemati Saroj.



Sidh Yogi, Shanti Baba

* "Prithya prejoanilakhey samuthite,
Panchatamake yogey yogagune pravritey;
Na tasya rogo na jara na mrituah,
Praptasya yogagnimayam sariram."

Swetaswtaropnishad (Hindu scripture).

The yogi who acquires the eternal attributes in the corporeal body to be aroused upto unperishability is never victimized by ailments, infirmity and finally death. When the five main elements of which the body is made of namely, earth, water, fire, wind and other are shorn of their impurity the vitals of these increase up to such an extent that the person starts realizing the divine attributes of the senses in person.

Who is a perfect Yogi ? This is described at length in our Hindu scriptures. The correct form of this has also been given. Lord Krishna has depicted the qualities of a Yogi in the sixth chapter of Sri Bhagwatgita. In the present age many a people although not possessing even a bit of these qualities, acclaim themselves as such.

By nature men are delighted by praise they do not desire and they accord the same treatment to Yogis as well. It is for this reason that the word 'Sidh' is affixed before the names

* पृथ्व्या प्रेजोऽनिलखे समुत्थिते
पञ्चात्मके योगे गुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः
प्राप्तस्य योगाग्निमयं शरीरम् ॥

श्वेताश्वतरोपनिषद् ।

of saints and devine practitioners. The real divine practitioners (Sadhak) have no allurement for this but the professionals while thriving on the false admiration, the real ones also fall a prey and it is here that their mystic powers begin vanishing and the result is that they do not reach their goal. The greatest evil is that our saints have the same luxurious ways as the rich of the society and for this they depend on the public and for this they have recourse to false propaganda. In fact a real Yogi has nothing to do with the wordly life.

The lord is all merciful and plays with his creation. The attainment of miraculous powers do not make a real Yogi. A real Yogi has a firm control over senses. He dwels in the world without any attachment. No physical element defies him and he is capable of moving in any place irrespective of climate. As real gold is obtained after arduous purification through burning, in the same way a real Yogi attains his objective after great continuous penancc.

Jyotishmati (pertaining to light), **Raswati** (pertaining to taste) and **Gandhwati** (pertaining to smell) are the three natures of **Yoga**. The possession of any of these is but an admission to the arduous path of **Yoga**, but if a man does not possess any of these qualities and still he claims himself to be a Yogi, it makes him simply ridiculous.

Many marvellous feats are said to be connected with Gorakhnath, Bharatihari and Gyaneshwar. In fact a saint is capable of creation and destruction as well. People given to worldly life have no right to be called 'Sidhas'. A sidha is capable of turning an impossibility into a possibility if he so wishes.

Saint Gyaneshwar and the great devotee Namdeo were once passing through that part of the country now called the Punjab. The saint felt thirstily. Finding no water in the vicinity he created a well by his power of Yoga, went into the well and quenched his thirst. The saint asked Namdeo also to quench his thirst. But how could he enter the well ? He was not a Yogi. He began to recite the name of Lord Bithal. The water of the well came up and Namadeva quenched his thirst. This story reveals the wonders which Yogis and devotees can work. Raja Parikshit enquired of Sukhdeojee why saintly persons run after *sidhis*. As a matter of fact, the different senses of passion; anger, malice, greed, attachment, hunger and thirst hinder Yogis also, but they subdue these by means of their power of Yoga and turn them to the welfare of the humanity.

Maharsi Bhardwaj applied his *sidhies* only when he had to accord welcome to Bharatjee and thousands of persons accompanying him in the forest. The *sidhas* never use their mystic power for their personal ends.

In the realization of godhood the *sidhies* play a great part in as much as they overpower the natural impediments common to a mortal.

The *Sidha* Yogis through their marvellous powers drink poison with beneficial effect and also change destiny. The effect of the planet is also neutralised by them. Even the carnivorous animals submit to them. Lions and serpents also behave like tame creatures. These animals also surrender

unto them and are totally devoid of their vicious nature because the saints are verily God incarnates.

Those who are possessed of the above qualities rightly deserve to be called Sidha Yogies.

Suresh Pandey, M. A. (Hindi)
Patna University

—:o:—

Mysterious Deeds of Baba

Hardly we come across such qualities as are in Shanti Baba. His penance in burning fire encircling his body at the distance of one foot was simply amazing. This is the proof of his being an incarnate of Lord Shiva. In the hottest month of Vaishakh (April-May) he used to lie surrounded by brightly burning fire and the fire seemed to do him no harm. He simply wore a thin muslin on his body and whenever the fire seemed to get extinguished more fuel was added to it. The spectators feared he would be burnt to ashes but he always emerged cheerful. Once he submitted to this ordeal for one and half months and it was after great entreaties from spectators that he came out. He could succeed in this penance due to his super human powers.

It is due to penance that Brahmah created the universe and Vishnu protects it. The penance of Sri Shanti Baba is quite different from that of others. Penanee has great power.

No wonder our Baba is very often engaged in it. He always preaches that when a being seeks total surrender to Lord, he becomes devoid of sensuality, anger, attachment, and greed. A divine practitioner should remain aloof from vested interest. In this connection he cites the example of one of the saints of Chitrkoot who was busy in his penance there, and was a Sidha Yogi. He never came out before the public.

Many princes came to him but he did not give them audience. When a big businessman of Calcutta knew of him he tried hard for an audience with him. Leaving his home, he lived in a nearby cave. He always stood in expectation to meet him when he came out. At last he was able to please the saint who felt pity on him. He worshiped the saint with all reverence and the saint now began to talk to him, but he never asked for anything. Once he wished to erect a temple for the good of the society. Later on, he built a Dharamshala with the consent of the saint and engraved the name of the saint on it. Later the businessman left the place to look after his business. Now the burden of the management of the Dharamshala fell on the Mahatma and subsequently the businessman even discontinued all financial help to the establishment. The saint went to the businessman in Calcutta. Having all implicit faith in the Mahatma he sent his family members to wait upon him but personally he did not see the Mahatma. He stated his inability to meet the saint, saying that he was awfully busy in his work of business. In spite of the eagerness of the saint to meet the businessman he became helpless. The celebrations of Ganga Dasmi came in and on hearing *Harinam* from pilgrims, the saint regained his consciousness and exclaimed to the wife of the Seth that he was going away. "Tell the Seth" remarked the saint, "uptilnow I was his guru (pre-

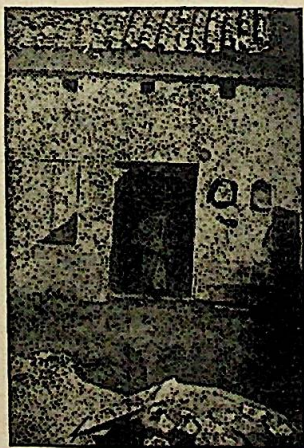
ceptor) and now the Seth is my Guru. He has rather freed me from attachment and I am now free from bondage. Now let the temple and Dharamshala face any fate”.

—Suresh Pandey, M. A. (Hindi)
Patna University.

—:0:—

A Picture of the Early Life of Shanti Baba

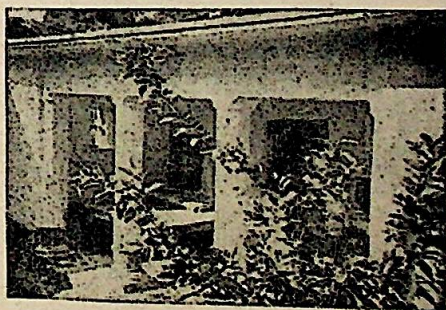
There is a village Kurmichak situated about fifteen or sixteen miles to the south of Arrah Railway Station. It is surrounded by water during the rainy season and looks like an island. In the months of spring the scenes of this village are simply charming. The village has produced many a learned and savant personalities particularly seers and saintly Mahatmas. One Sri Radha Krishna Misra hails from this



A scene of the house of Baba
village who is now popularly known as Yogi Sri 1008 Sri
Krishnananda alias Shanti Baba. Although the village con-

sists of only Hindus, but he preaches to Hindus and Mohame-dans alike.

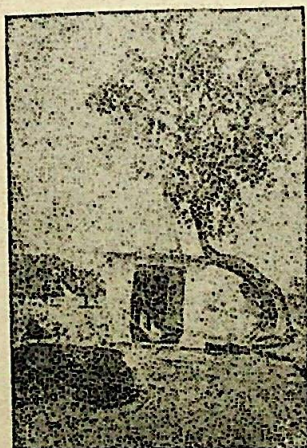
The revered saint Sri 1003 Sri Shanti Baba is by nature very peace loving. He has profound knowledge of Sanskrit and Astrology. He has studied English upto the Matriculation



A scene of the varandah of Baba.

standard. The sentiment of devotion was apparent in him from his early childhood. He always engaged himself in worshipping the Lord in the temple of Lord Shiva situated in the west of his village.

Sometimes, he practised devotion under the tree of "Gular" of his village which ultimately became dry and rumour ran that Shanti Baba had done it through Mantras.



A temple of Lord Shiva of the village of Baba.

He stayed for some time at the Gangi Smaśān Ghat of Arrah and then shifted to the Ram Rekha Ghat at Buxar. He afterwards surrendered himself to mother goddess at Vindhya-chal. He then came to the temple of Gupteshwar Nath, near Sasaram and stayed there for a few months. He next lived six months at Ansuiya Asthan at Chitrakoot. There also he felt restless and came to Barabar Hills in the district of Gaya and lived

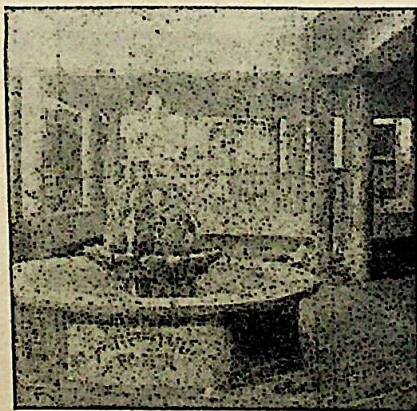
at the temple of Sidhnath. He left this place and also stayed for sometime at the famous temple of Mother Kali at Calcutia.



A scene of the Gangi Burning Ghat.

But there also he could not maintain interest for long, and went to Dakshineswar temple at Calcutta. But at this place also he could not stay long. Finally he resorted to Mother Goddess Kamakhya Debi and stayed there performing penance for more than three or four years. Though a devotee of Durga, he is absolute Vaishnava. Mother Goddess appeared to him at Kamakhya. He faced a lot of hurdles in the way of attaining *sidhi*. Bloody sacrifice is an essential ritual for seeing the physical manifestation of the Goddess. He invoked the deity that if she was so pleased with him, he would offer bloody sacrifice of a he-goat, only if the goat which was sacrificed came out alive from the sacrificial fire.

Bloody sacrifice is an old ritual and in Ashwamedh sacrifice also there was the practice of offering bloody sacrifice but the creature so sacrificed came out alive from the sacrificial fire. This form of sacrifice was not condemned even by Vaishnavas. But these days sacrifice is offered for the purpose of feast. The Mother was pleased to ordain that the goat would come out alive as was desired by Baba. Now a black he-goat was given in sacrifice and its flesh mixed with ghee was consumed by the sacrificial fire. The heart of Mother Goddess was filled with pitty and the goat came out alive as it was ordained.

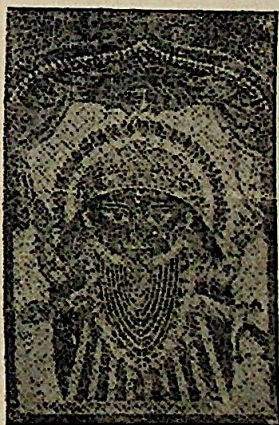


A scene of the Shankar Asthan.

Those non-vegetarian tantrics who believe only in slaying dumb animals in the name of Tantric achievements should take inspiration from this. Why do they pollute the name of Mother Goddess by bloody sacrifices, Mother Goddess is all kindness for her dumb creatures.

Then the Mother appeared before Shanti Baba to test his principle of non-violence and said, "Take that remaining piece of flesh as my *Prasad*".

But he is a staunch believer in non-violence. Nothing could move him from his path. He replied in his own simplicity. He said, "Mother, conscience does not allow me to take it in the form of flesh. Do not put me in hesitation. If this piece of flesh transforms itself into another thing then I shall willingly take it".



Mother Kali—Calcutta.

It happened so. That flesh became a piece of sweets. After that the Baba is in continuous communion with Mother Goddess. He then went to Nadia Shantipur. He never wished to have even a poor hut for himself. He says that the body which is mortal should not be given to sensual life. He is always firm on this point. Such firmness is not usually com-

man with ordinary mortals. This is nothing but the achievement of a refined soul. Though possessed of all that is required to lead worldly life, he leads the life of perfect renunciation. Such an example of renunciation can safely be added to the pages of the History of Hindu culture in the context in which we see Budha or Vardhman Mahabir of Jain religion.

What was wanting in his house ? Famous and learned scholars were among his ancestors. His grandfather Yogiraj Pandit Sri Govind Mishra was very kind hearted, tolerant and full of mercy. He had a nice tradition of Kathavachakas at his back. Baba's venerable father Sri Pandit Vrihaspat Misra was also noted for his righteousness. His uncle, Pandit Sri Ghuran Mishra was a famous Ayurvedic Physician. Sri Churan Mishra's father Sri Rupan Mishra was also a famous scholar well versed in Ramayan and Astrology. In this way while Saraswati the goddess of light and learning was merciful with his family, Lakshmi, the goddess of riches was not less kind with them. There was a big store of hundreds of maunds of grain in his house every year. They did not sell the grain but utilized it in the service of saints and the needy.

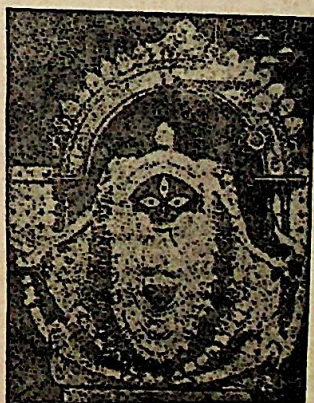
After the death of his parents he married a Brahmin girl and after four or five years he decided to lead the life of a Sanyasi securing the express consent of his better half. We can therefore truly assert that he is unrivalled even to Gautam Budha who left his wife secretly.

Sri Naresh Chandra Mishra 'Bhanjan'.

—:0:—

A Glimpse of His Perfect Life.

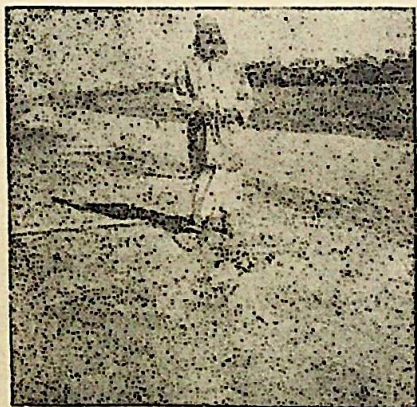
His life is wonderful. He has no attachment for any particular place. Just like king Janak, he lives in this physical body unattached to the world. Luxury comes to him on its own accord but he is ever aloof from it. No amount of wealth can attract him. How can it, as he has the blessings of Goddess Herself. What else he needs? Who can give anything to him who has the power of giving every thing to others?



Mother Goddess at Dakshineswar

He who has ever seen his miraculous feats simply wonders at his achievements which defy the modern inventions of science. People have seen him crossing the river Ganges on wooden sandals by virtue of his Yogic prowess. If a man requests him for anything it is there just in a

moment. He can get baskets full of sweets, cloths, valuable ornaments by his Yogic power. Articles lying hundreds of miles away are brought to him in the twinkling of an eye and whatever blessing he is pleased to offer comes true at once.



Baba on the bank of the Ganges at Buxar

He has done a lot of things by Tantric practices, which would take the form of a voluminous book if written in detail. He is not inclined to the practice of Bam-marga of Tantra science. The rites associated with Panch-kriya pertaining to Bam-marg are simply disliked by him. His path of worship is "Dakshinachari" which does not permit the use of meat and liquor. Although his way of worship is tedious, yet he adheres to it rigidly. He has unravelled mystic powers which easily make one spell bound in reverence to him. People consider Yoga and Tantra as very difficult practices and do not dare to be associated with them with the result is that they are getting far and far away from God.

Baba commands people to give due place to these rituals and make life worth living.

‡ "Alokya sarba sastrani;
Vicharya cha punah punah.
Edam ekam sunispannam;
Yogshastra param matam."

Shiva Sanghita Chapter I, Sloka 17.

Yoga has four main branches :—

(1) Mantra Yoga, (2) Hath Yoga, (3) Laya Yoga and
(4) Raja Yoga.

The Hath Yoga spells many mystic powers and is capable of performing wonders. India is a country of Yogies from time immemorial. Though the knowledge of Yoga is fast declining, yet a few saints do exist having marvelous supernatural powers.

Shanti Baba is a practitioner of Hath Yoga and a devotee and a *sidh* as well. People are astonished to hear his encouraging voice, shining appearance and really magnetic personality. He lays special emphasis on the worship of God and on the rituals of chanting the Lords' names, I am fortunate enough to have several chances of seeing his miracles and marvellous mystic performances. Being a *sidh* he has fortold

‡ आलोक्य सर्वं शास्त्राणि, विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नम्, योगशास्त्रं परं मतम् ॥

happenings very accurately. Pieces of paper are turned into currency notes and he gets things from far and away by mere asking. He can observe fast for a very long time with no effort. He once observed that he could live without food for months.

Vidyadhar Tripathi.

—:O:—

Tantra School of Mysticism and Lord Shiva.

Sri 1008 Sri Shanti Baba rightly asserts that every being on the surface of the earth is after peace and prosperity. What is that real peace? As a matter of fact real peace is that which apart from giving an atmosphere of contentment may as well help us in the attainment of eternal peace. It was because of this that our ancestors had adopted Vaidic School of Hindu religion, which is an embodiment of real peace. In fact Lord Shiva took out the essential principles of the Vaidic School of Hindu religion in the form of Tantra Sastra and placed it before humanity. It was at a time when the Veda was one and had not been divisioned by Maharasi Vedbyas. No doubt people were not very much attracted towards it at first but gradually they gave their heart to it with the result that time came when the entire world was flooded by the participles of **Tantra**. No wonder that the ancient sages gained much fame through it. Not to speak of other beings like the Rakshasas (altrasensualistic and super realistic people), Yakshas (divine singers), kinneras (divine dancers) and the men alike.

The entire religious Hindu scriptures can be divided into two parts—NIGAM and AGAM. The Vaidic and Upnishad schools of Sanatan (transcendentals) Hindu philosophy come under the head of NIGAM, and Tantra Shastra is one of the divisions of AGAM. We can attain salvation through AGAM, but Nigam only broadens the path of salvation. Lord Shiva has taken out the gist of some fifty and sixty words of Vaidic Mantras (short hymns) into one single worded Mantra (sentence of Tantra). The work took a long time to be done. The divine performances of the Vaidic School can be done in a very short time by means of tantric rituals. Therefore, tantric performances are easy and useful. The tantric rituals do not require 'Yama' (control over senses), Niyam (practice), Asana (postures) and Pranayama (breath exercises).

Lord Shankar has Himself said :—

* "Yatrasti bhogo na cha tatra mokshah;
Yatrasti moksha na cha tatra bhogah;
Srisundariseventatparanam;
Bhogasch mokshasch karatha eb".

or in other words.

Where worldly pleasures exist you cannot find salvation there and the vice versa. But to the people who are the worshippers of Mother Goddess through the Tantric method, worldly pleasure and salvation are just within their easy reach as if possessed in the hand.

* यत्रास्ति भोगो न च तत्र मोक्षाः ।
यत्रास्ति मोक्षो न च तत्र भोगः ॥
श्री सुन्दरी सेवन तत्पराणाम् ।
भोगश्च मोक्षश्च करस्थ एव ॥

A uniform approach towards every individual is a stepping stone towards salvation. This has been truly called the preliminary step towards the high altar of salvation.

It has therefore, been said in this connection that :—

* Vaytireketarabhyam he :
Nischayoanya nijatmanah.
Byavasthith partisthath :
Sidhih nirvritiruchyate.

Indifference to the feeling of pleasure or pain, prosperity or adversity, malice or love, knowledge or ignorance, is in fact a sure indication of the approach towards salvation, but it is very difficult for a layman to practise it. Therefore, with the view to remove the obstacles from the path of salvation, Lord Shiva gave birth to *Tantrashastra* (Tantra school of learning). Had he not done so probably people might have been devoid of their right to attain salvation. So far the worldly pleasure is concerned, that too is attained by individuals through the grace of Lord Shankar by the practice of *Tantric* rites. The six fold practices of the Vaidic School of the Hindoo Religion (shatkarma) do help us to obtain the wordly pleasure rather quite easily. All the rites from birth to cremation are clearly described in the "Maha Nirvan Tantra" of Lord Shiva. Lord Shiva has changed the very trend of the world through this Tantric power. "*Meru tantra*" the famous book of Lord Shiva consisting of seventeen thousand stanzas

* व्यतिरेके तराभ्यां हि निश्चयोऽयं निजात्मनोः ।
व्यवस्थितिः प्रतिष्ठास्य सिद्धिर्निवृत्तिरुच्यते ॥

is a book of great mystic worth. The famous books like the Rudrayamla, the Damar Tantra, the Mahakalrahasya, the Shabartantra etc. have still great influence on the world.

—Bibhishan Ray Sharma, Visarad,
Patna University Office.

—:0:—

The Unique Shrine of Shanti Baba.

All glory to Sri Shanti Baba who is an incarnation of Yoga. The Arara Devi Shrine on the Buddha Marg at Patna is simply glorified by his blessed personality. The glory of the shrine is now soaring in the sky above Pataliputra. Verily the touch of this great personality has turned the earth into gold. Who knew that the abandoned site of this old temple which had become the dumping place of cowdung and filth would again rise to the glory which is now being attached to the temple which has become an asylum for the suffering humanity. It is simply the glory of Mother Goddess that one of her blessed sons came to renovate the shrine. No doubt many a son of the Mother went to jail and also lost their lives to free the country from the bondage of slavery but few of them cared to glorify the Mother Goddess in this age of materialism. All of a sudden, people saw to their surprise that a great sage who has divine vision perceived the reality and with absolute devotion took up the holy task of renovating the shrine. Nobody heard the call of the Mother but Shanti Baba

was so much moved at her command that he soon took up this holy task. He kissed the earth of the shrine with great devotion and to renovate the same he built his Ashram there.

At last Mother Goddess was glorified here again. Now people recognise the significance of the place. The miracles of Shanti Baba is now apparent to all. Big and small all classes of people come to Shanti Baba and his Ashram has become a centre of attraction for all.

This has also added to the glory of the neighbouring temple of Shri Mahabirjee which at one time presented a pitiful sight. Construction after construction followed. After the construction of five temples named Panch Mandir Shanti Baba is still restless for further expansion of the temple.

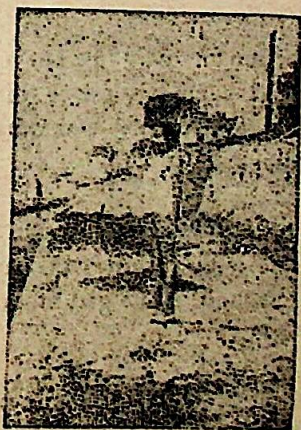
The followings are the five temples at Shanti Ashram :—

1. The ancient temple of Mother Goddess.
2. The temple of Mahabirjee.
3. The temple of Ram Janki.
4. The temple of Surya Narain and Chitragupta.
5. The temple of Shankar and Parvati.

These series of five temples bear a glaring testimony to the greatness of Shanti Baba. A beautiful statue of Mahatma Gandhi, the father of the Nation and that of Pandit Jawahar Lall Nehru, the first Prime Minister of India also add to the glory of the Ashram.

We hear of many saints residing in the caves of hills and in forests, but for Shanti Baba there is hardly any need to retire in seclusion. Shri Shanti Baba has selected his place of worship in the midst of the din and bustle of city life.

There is no dirth of hypocrites in the world. Such is the precedence left by these hypocrites that even a true saint is ignored by the public. Inspite of all these handicaps Shanti Baba has started his divine activities among them. As a result of this the public had to bow down before the divine powers of Shanti Baba. The wrong notion of the people faded away like fog at the rise of the sun. At last the people professed their utmost devotion to him. The barren and dirty spot of Pataliputra on the Budh Marg blazed like the sun. Every bady is now gratified with his noble activities.



Shanti Baba—engaged in penance.

Shanti Baba exhibited a life of penance in the midst of the din and bustle of Pataliputra. His divine practices have reached such a high pitch that no body who comes in his contact can ignore him. Now he need not retire in the oblivion of a forest or a mountain as he is a variable incarnation of *Shanti* or peace. A continuous stream of devotees and learners pours

in his Ashram. The entire atmosphere is pervaded with the influence of Shanti Baba. He is always pleased to grace the devotees with his miracles. Widly famed people may not have the good fortune of receiving his grace but he is all love to children. God too may not be moved by worldly famed people but He does accede to the entreaties of children and comes to their rescue. Who does not know Pandit Nehru's love for children? Though many learned and highly placed persons were simply longing to meet Nehru but the children always received the loving treatment of Chacha Nehru so easily.

In this connection a very recent episode comes to memory. A small girl came with one torn ten-rupee-note and prayed the Baba to get her sweets worth two rupees and the balance of the money.

Baba looked at her and was drawn towards her. He took the ten-rupee-note with a smile. What followed left the audience only spell bound. The girl atonce got rupees eight and her sweets.

Such a miracle of Tantric power is to be very often seen at his Ashram. The shrine is a place of respectful reverence for visitors. All the human desires are fulfilled on reaching the shrine. Common ailments attached to the physical body are also easily cured. No wonder even the biggest of the big savants, high officials and even the Chief Minister too bows down before the holiness of his Ashram. He reaps a close watch on the requirements of the common man. He serves the suffering humanity with all his eagerness. He has established the Shanti Charitable Dispensary for the poor. A

library known as the Shanti Rajendra Memorial Library is also running at the Ashram. He has also made arrangements of electricity and water for the needy neighbours.

The activities of the Ashram are rapidly increasing. No doubt Baba is showing a rare standard of duty. The miracles may relate to worldly life or the kingdom of heaven, we are simply spell bound at these.

The Ashram is always heard humming with the hymns of the worship of God. An *Akhand Kirtan* was held in December 1963 in the success of which the then Chief Minister, Sri K. B. Sahay, greetly co-operated and deserves felicitations. This was inaugurated by the then P. W. D. Minister, Sri Ram Lakhan Singh Yadav. The function continued from 6-1-66 to 13-1-66 and its celebrations are still green in the memory of all. Continuous religious discourses of Kumari Krishna was held. Kumari Krishna is the daughter of Pt. Jagarnath Sharma a Brahman of sanitley nature. She has the blessings of Mother Goddess. Ever since she was seven, she started her religious discourses and she is widely known for her scriptural preachings. She has great mastery over the Ram Charit Manas, the Bhagwat Gita and the Balmiki Ramayan. She presents these subjects in a very masterly and interesting manner. This Ashram of Patna is a favourite place of Krishna Debi for her discourses. The discourses of Krishna Debi added to the charm of the Ashram of Shanti Baba.

All glory to Shanti Baba who by his great Yogic powers has surcharged the atmosphere of Patna with divine love. His Ashram is giving solace to the devotees who know that the Shanti Ashram may serve as a beacon light for the *Shanti* or peace of the world at large. May God bless the Ashram !

The mission of Shanti Baba is really very great. In pursuance of his mission, many constructive schemes have been taken up by the Shanti Ashram. With all these can we afford to neglect our share in the activities of the Ashram which seems to have unlimited possibilities. When Lord Krishna lifted the Gobardhan Mountain, although nobody could dispute his prowess, yet all the inhabitants of Braj joined him with their clubs and even sticks.

This is an example of the duty-loving people and their consciousness for duty. We must emulate the above example with regard to this Ashram.

Though Shanti Baba is great and so is his mission, but we too must do our bit for the fulfilment of his great mission. Unity is strength. Through cooperative effort, great schemes are accomplished. The people who are ever blessed by Shanti Baba and who have great love for the Ashram should always be a helping hand to the growth of the Ashram.

**—Shri Naresh Chandra Misra,
Sahityaratna, Ayurvedacharya.**

—:0:—

Nasti Yogat Param Balam

Nothing is more powerful than Yogic attainments. Ninety-nine out of hundred persons or we may say that probably every person is unable to see things correctly inspite of having eyes and is unable to hear things correctly, in spite of his having ears.

It is for this reason that Jesus Christ said, "He that hath ears to hear, let him hear... that seeing they might not see and hearing they might not understand."

—New Testament

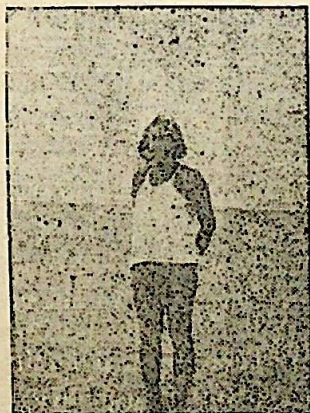
Or in other words He means to say that those who have ears let them hear and those who have eyes let them visualize the secrets of God's creation. Our sages have rightly said that whatever we see we do not really understand. They simply consider it a trick and do not believe in its implication. It is really unfortunate that they give veil to the reality, and in the same way many things spoken in this connection appear almost superficial to us but the saints are saints possessing really very tender hearts and are moved by the plight of the people groping in darkness, and in spite of all sorts of troubles they are moving amongst them.

* "Ati komal ati hi sukhdayee;
Sam dam Ram bhajan adbhikayee;
Jarh chetan ke kare sacheta;
Jag mahin vicharat yehi heta".

Varagyasandipani,
—Tulsi Das.

* अति कोमल अति ही सुखदायी;
सम दम राम भजन अधिकारी।
जड़ चेतन को करै सचेता;
जग मांही विचरत यही हेता।

Really it would be a very fortunate time for us when we shall attentively hear the preachings of saints which can give us all the worldly pleasures.



Shanti Baba on the surface of the Ganges.

Shanti Baba is really one of such saints. His achievements in Yogic practices do away with all the root cause of evil and after rousing self knowledge help us in having devine life.

People consider **Yoga** and **Tantra** very difficult to practise. It is because of this that people are engrossed in miseries and are even devoid of divine thought. But Shanti Baba has mastered **Yoga** and **Tantra** and helps people to understand its real significance and guides them to practise the same for the realization of their goal.

‡ “Alokya sarbyasastrani vicharya cha punah punah,
Edmekam sunispanam yogashastram param matam”.

Shiva Sanghita, 1—17.

On a study of the several of branches of the Hindu scriptures, we come to the conclusion that the way to **Yoga** is atonce very easy and expedient and which in tern brings all knowledge within easy reach. Tantra Shastra is likewise easy. The other articles of the series shall throw light on the subject.

After enjoying the blessings of his good deeds a man has to take rebirth again.

The Bhagwatgita says :—

* “Te tam bhuktwā swarglokaṁ viśaḥam;
Chhiney puney martyaloke biśanti”.

The Yogic exercises so purify our soul that brightened by the light of its knowledge the evil “samskar” is incapable of germination like a roasted seed. It has therefore been rightly said in the Shiva Sangita :—

§ “Ehamutrafaldwesi safalam karm santajyet;
Nitya naimityeke sangye tyaktwa yoge perwartate”.

Shiva Shanghita, sloke 31.

‡ आलोक्य सर्वं शास्त्राणि विचार्य च पुनः पुनः;

इदमेकं सुनिष्पन्नं योगशास्त्रं परं मतम् ।

* ते तं भुक्त्वा स्वर्गलोक विशालम् ।

क्षीणे पुण्ये मर्त्यलोके विवशन्ति ॥

—गीता

§ इहामुचफलद्वेषी सकलं कर्म संत्यजेत् ।

नित्य नैमित्तिके संज्ञे त्यक्त्वा योगे प्रवर्तते ।

—शिव संहिता श्लोक ३१

Or we say that we must be engaged in our righteous activities being, quite indifferent to their result for if by virtue of our action in our previous life we can have a conduct which can help us to attain salvation then and then alone our present life is worth living :—

* “Yada karmarjitam deham nirvane sadhanam bhawet;
Tade sarrirvahanam safalam, syat na chanyatha”.

After all what is this yoga ? The word ‘Yoga’ is derived from the Sanskrit root “Yuj” which means to unify What to unify ? Infact, it is to unify the being with the soul which dwells in our heart. Now the question arises when the soul is within our heart, with which we are already attached, what is meant by this unification ?

In this connection it is worth while to understand that though the soul is within us but because of the effect of our worldly actions our conscience is blurred, as the water of a jug in the process of shaking is incapable of showing the image of a rising sun and so also our emotions are incapable of having a clear conception of things. The reflection of the sun can be seen only when the water of the jug is at rest. It is therefore that we require a stage of equilibrium. Maharashi Patanjali has rightly said in the Yogastura :—

“Yogasch chittbritti nirodhah”. It means that Yoga is the controlling power over one's senses. After the control of emotions when the abstacles to clear conception are removed, we get the capacity to perceive the magnificance of God.

* यदा कर्मार्जितं देहम् निर्वाणे साधनम् भवेत् ।
तदे शरीरवहनम् सफलम्, स्यन्न चान्यथा ॥

Thus the unification of the being with the inner soul is what we call *Yoga*. Even during this preliminary stage the pleasure of eternal joy (*Brahmananda*) which the being feels can never be described in words. It is like the taste of sugar by a dumb which he can only feel but cannot explain. In treading on the path shown by the *Guru*, religious preceptor, really wonderful results are achieved which cannot ordinarily be described. In fact due, to the incentive given by Shanti Baba I have the pleasure of acquainting you with the rudiments of *Yoga*. At his mere sight faith in *Yoga* is engendered.

As I have stated above by treading on the path shown by the *Guru* one can attain the highest perfection in the mysterious realm of *Yoga*. I am afraid I may be misunderstood that I am preaching the revival of the preceptor and deciple school of Hindu religion. But one must know it for certain that as in all other lines the personal guidance from the guru is absolutely necessary for the progress of the deciple in the line of *Yoga*.

The eleventh stanza of the third chapter of the Shiva Sanghita sloka 11 says the same thing:—

‡ Bhavat viryavati vidya guruvakatra samudbhava,
Anyatha falhina syannirviranyati dukhadah”.

The spiritual learning aquired through personal contact and speeches of the guru takes root otherwise it becomes lifeless in due course of time.

‡ भवेद्वीर्यवती विद्या गुरुवक्त्र समुद्भवा ।

अन्यथा फलहीना स्यान्निरवीर्याण्यति दुःखदा ॥

For the practice of **Yoga** it is not necessary to leave one's home, though ultimately all are left out.

At the same place it is said in chapter 2, sloka 51 :—

Sansar sagram tartum yadicchedyogsadhaka,
Kritwa varnashramam phalwaryam tadacharet.

Here also to leave the home and family is not mentioned. But the detachment from the results of action is preferred, because the being in the hope of sweet result falls a prey to attachment, by which the person loses the requisites for the practice of **Yoga**. It is written that sensualists and atheists never get success in the practice of **Yoga**, so also are those who are disrespectful toward spiritual preceptors, and are multipurpose, argumentative and also those who are against spiritual personality cult, The verse is thus :—

“Na bhavet sang uktanam tatha awiswasinamapi;
Gurupujabihinanam tatha cha bahusanginam.
Mithyavadratanam cha tatha nisthurbhasinam;
Guru santoshhinamernana sidhihsyat kadachan.”

Shiva Samhita, 3—17.

What are the qualities essential for a practitioner of **Yoga** is given as below :—

First of all the practitioner of **Yoga** should have firm faith in his success (फलित्वतीति विश्वासः), secondly he should have utmost devotion (द्वितीय श्रद्धा युक्त), thirdly he should be a worshipper of his preceptor (तृतीय गुरु पूजनम्), fourthly he

should be free from all feelings of discrimination (चतुर्थं समता भाव), fifthly he should have control over all the five senses (पंचमेन्द्रिय निग्रहम्), and sixthly he should be moderate in dieting (षष्ठं च प्रमिताहारम्). The practitioner who advances in this way under the guidance of his guru is sure to get success in Yoga. There is no doubt in it.

The practitioner of yoga requires a lonely place preferably one of natural beauty. The time suitable for the purpose is midday, sunset or midnight (काले च मध्याह्ने, सूर्यास्ते, आर्द्धरात्री). **Sidhasanam, Padmasanam, Ugrasanam and Swastic Asanam** are the four common postures. For fear of increasing the value of the booklet the details are not given here.

The things which took so much time to explain can be had by noble hearted persons through a momentary meeting with *sidhas*, because one can observe these aforesaid principles in their daily routine. The yoga for which such lengthy reference is given is of four branches :—Namely, *mantrayoga, hathyoga, laya-yoga and raj-yoga*. The heart-exercises of *pranayam* for the purification of nerves is needed in the first stage for all the practitioners. The details of that also is not possible here.

The attainment of yoga removes bodily and other worldly troubles and brings supernatural powers in the practitioner. The saint becomes the saviour and pillar of light and hope for others and leads completely happy life free from all miseries.

In the opinion of Shanti Baba the surrender to God is vitalising for the practitioners of Yoga.

—Bibhishan Ray Sharma 'Visarad'
Patna University Office.

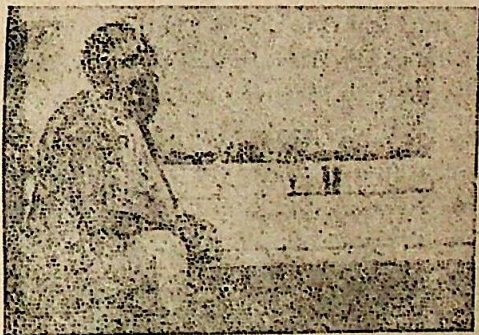
—:0:—

Baba's Present Activities.

I was hearing a lot about the activities of the Baba and was reading his articles in the papers. These roused in me a longing for his sight. It was not easily fulfilled. Baba used to come and abruptly left for some other place. But the blessed day came and I had my long cherished desire fulfilled as I got his *Darsan* (sight) all of a sudden. A very great divine spell fell on me after I had his blessings and an occasion to hear his discourses. My thirsty eyes were simply gratified and a great solace came to the otherwise yearning heart. The Baba is an ardent devotee of Mother Goddess. So all his activities are based on her absolute command. He is an old *tantric*. In fact tantra science is an ancient heritage of India. I have seen very closely his marvellous tantric feats. Any body who has the good fortune to visualise the same would simply infer that but for the divine powers all that he does is simply impossible.

A grain of sugar sweetening five seers of water and an idol coming from within an orange is certainly unbelievable

to those who hear it but it is an absolute truth. The shrine of Mother Goddess and Sri Hanuman Mahabirji of Patna Gaya Road, now Buddha Marga, is rather very ancient. It is



Arara Debi Asthan

said of this ancient shrine that Mother Goddess was hiding deep into the earth. History shows that for all hurculean tasks, great men are commanded by deities. Shanti Baba too had a divine message of the Mother Goddess that the ancient shrine be renovated and rebuilt.

The Baba at once carried out the commard and in 1962 the shrine was rebuilt which bears ample testimoney to his divine power. Now the Baba has been living here since 1963, and the devotees are simply gratified. Since absolute devotion and penance is the main mission of his life, the shrine is now humming with *Harinam Sankirtana* and other Hindu sacred rituals. A continuous stream of devotees throng the place. A wonderful characteristic has been noted in Baba's ever pleasant mood that nobody found him purturbed. The Baba cannot put up with the disgrace of humanity nor sacrilege of religion. Even if some episode arises against the interest of the shrine, he smilingly enjoins that he has performed his duty and why should he be perturbed. Even amidst all these a *Sadhak* invokes the Baba about his own problem, and he

It once asserts that everything will be all right. He patiently hears everybody and always prays to the Mother for the humanity. He has the same vision for everybody. Hindus and Mohamadans are likewise benefitted. He has an unique life of purity. Any intoxicant is simply not premissable within the four walls of the shrine. His absolute devotion, impartial treatment and above all his inspiring moode is simply unique.

During 1963 an *Akhanda* (non-breakable) *Sankirtan* (continuous collective chanting of God's names) was organised by the Baba at this Arara Asthan. Sri Ram Lakhani Singh Yadav the then P. W. D. Minister inaugurated it



Sri Krishna Ballabh Sahay
and Shri Krishna Ballabha Sahay, the then Chief Minister,
Bihar gave all cooperation. Infact, the entire activities

were simply high lighted by the presence of these ministers. Now after the shrine has been rebuilt an extension of the same is visualized. In the premises, the statues of Mahatma Gandhi and President, Dr. Rajendra Prasad have also been installed.

Water connection has also been given to the premises and the building has been electrified. This serves as a great boon to the passers-by and righteous people.



Shanti Baba

Every paisa received for the building fund is strictly spent under the head. The Baba is over busy doing something for the shrine and it may not be out of place to mention that I have seen him sweeping the temple and watering and dressing the plants with his own hands.

The Baba says that there is no end to one's duty. Really Shanti Baba is living simplicity and purity.

The shrine which is ever an abode of such life-giving activities is fast being extended, and the Baba is ever busy

with his direction. As a matter of fact he has unsolicited cooperation of the people at large. The domes of the temple Yogyashalla (the place for vaidic offerings) a wide hall, and quarters for the Pujari, the priest of the temple have already been built. It is our duty to give our active cooperation to this great task as no public work can be finalized without the cooperation of the members of the society. Whenever there was decline of righteous men, destructive elements made this way. We are indepedent and so is our religion. We have our own constitution. We have our own united voice. We have to be on guard for the protection of our religion.

With the devoted public cooperation, the day is not far when Arara Devi shrine would become a very important centre of religious practice. It would acclain that the Baba has truly protected the heritage of our ancient religion.

The Baba brought about the hidden image of the Goddess with his mystic prowess and installed it for all of us to see to the protection and uplift of the shrine which is always in the service of the suffering humanity and thus save the dharama. He had shown the way and now it is upto us to clear the impedements to future progress. Now we cannot hope any more from Baba. Who can say where the Baba would be tomorrow ? He always moves on the dictates of his divine power.

—Indradeo Prasad.

Shri Shanti Baba as seen by Kumari Krishna.

I had heard a lot about Shanti Baba but I had not the good fortune of seeing him. Once on the occasion of a religious celebration I went there with my Guru Maharaj Sri Vedantijee. All of a sudden a saint alighted from a rickshaw and looking at him I was simply spell-bound. He had a unique glorious face. Soon it was revealed that he was Shanti Baba. My eyes did not easily believe that I was having the *Darshan* of Shanti Baba. I felt it to be the blessings of God. It has been rightly said :—

* “Vinu Harikripa milanhi nahi Shanta”

You shall not meet a saint without the grace of God.

And when Baba invited me to join the religious discourses at his Ashram I felt the following saying coming true.

† “Vina mange moti mile”.

Without an expression of desire, God's grace presents pearls.

Though I could not be much familiar with the Baba at this time but after going to his Ashram I knew all about him. I have seen during my frequent religion tours many a saint but nowhere could I find a saint of such a high order. He is simple and devoid of ostentation, and is very amiable to his devotees. You will find him discussing very serious matters with big men, yet smilingly answering the innocent question of

*. विनु हरि कृपा मिलहिं नहीं सत्ता ।

† विनु मांगे मोती मिले ।

loving children. In fact he is specially blessed by Mother Goddess. He is above description. It is difficult to assess the depth of the ocean on seeing the few waves. In the same way no body can accurately fathom the depth of his knowledge of **Yoga and Tantra**. People are of opinion that Baba is like a deity. In fact he has no parallel. Baba is alike Baba.

* Lahi na katahun Hari-hia-mani;
En samay upama ur aani.

—Ramayan.

“As no place, has seen a man like him, at that time it was felt that he is similar only to himself”.

**Radhakrishna alias Krishnananda alias
SHANTI BABA.**

It is said :—

‡ “Srot hain ve chetana ka;
Deva hain ve jagaran ka;
Yug usha ki ve sadhana ka”.

“He is the current of life,
He is the messenger of renaissance,
He represents the dawn of penance”.

* लही न कतहुं हरि हिय मानी,
ऐन समय उपमा उर आनी ।

—रामायण

‡ श्रोत हैं वे चेतना का, देव हैं वे जागरण का,
युग उषा की वे साधना का ।

Who does not know the great saint ? If I were to add anything about him here, it would be just like a drop in the ocean, because to pay any tribute to this saint with regard to his singular qualities and his exquisite amiable disposition would be quite insignificant.

Where great men have emphasised the welfare of mankind they have paid no less importance to the purification of soul.

Shanti Baba has also done much in this regard. I heard about Baba long ago but I had not the good fortune of his personal blessings. One day I resolved to pay my respects to Baba. On the blessed day of August 6, 1965 along with my sisters I went to the Ashram of Shahti Baba. From a distance I saw a great man talking to some people. At once it flashed to my mind that he was Shanti Baba and I approached him.

When one's effect of righteous deeds reaches its realisation, atonce devotion and attachment become evident.

It was this that had made its root in us. It is truly said :—

* Hai prem jahan satvik ananya :

Vah milta hi hai use dhanya.

“Where, there is earnest love and truth, the grace of God is sure to be showered on that blessed person”.

I cannot describe the peace that I felt there. The face so free of tension, the heart so transparant, the tune so sweet

* है प्रेम जहाँ सात्विक अनन्य,

वह मिलता ही है उसे धन्य ।

are to be rarely seen in one man. "Come and sit. What do you want to know?" These words are still ringing in my ears. "Simply to have a look of yours" was my reply. He ordered for a book to be given to me. On reaching home, I went through the whole thing and was fully acquainted with his life sketch. The Baba has given up all worldly pleasures just to better the lot of suffering humanity, big and small alike. There are no bars before him. One has very aptly said :—

† Ulajhane path mein anek bar ayee;
Har usne kabhi khayee nahi;
Pair kitane bar kanten par chile;
Ah, mukh par bhi kabhi ayee nahi.

The gist of the above lines is that :—

Many a hurdle came in his way but he never felt defeated in his attempts.

Many a time he had to be hurt but never raised a voice.

The love of a mother, the attachment of a father and the fondness of a brother, everything in one is the characteristic of Baba's personality. It appears that the Mother Goddess comes to the earth in many shapes.

He is childlike amongst children and serious with Bhaktas, and at the same time preaching and bringing home the gist of his teachings. The children are the play tools of

† उलझने पथ में अनेक बार आयी,
हार उसने कभी खाई नहीं ।
पैर कितने बार कांटे पर छिले,
आह मुख पर भी कभी आई नहीं ॥

the Baba. Whosoever reaches Baba in utter helplessness is once relieved of his sufferings.

To such a great man who has farsaken every thing for the sake of others and has also discarded worldly cravings just to relieve the humanity of all pains I respectfully bow in reverence again and again. Now that, devotion towards him is engrossed in my life, I bow many a time to him in reverenc.

‡ Hay mahamurti ke mahapran;
Hai koti koti tumako pranam.

O the great of soul of the great being I offer my millions of salutations to you.

—:o:—

Shanti Baba,—an Embodiment of Duty.

It is said that before a man of such resolute dutiful nature even the great Himalayas has to bend. Though it appears a myth yet in fact the handicaps and bars give way before him. Such is the miracle of these revered persons that the moon descends on the earth and the great river Ganga flows down from the Himalayas. In fact, not to speak of the progress of the family or the society even the welfare of the country depends on such great men. Ignoring his own interest Baba always serves the interest of the people and is ever mindful of the welfare of the country.

‡ हे महामूर्ति के महाप्राण,
है कोटि कोटि तुमको प्रणाम ।

Peeping into the life of Sri Shanti Baba, the devotees find him a true replice of the above qualities. I do not know his past. What he was is unknown to me. During my short acquaintance with him I have definitely found him above all worldly pleasures and it can be safely said that he will continue to inspire the future generation for all time to come. Shree Shanti Baba is a great devotee of peace and infact such peace-loving persons are very much needed in the country. Every body knows that the country is passing through rapid social changes and in fact through a revolution. The country is economically backward. Every body is restless. Life is devoid of happiness. Under the circumstances it is obligatory on us to extend our best cooperation to a person who is in this way devoted to the cause of suffering humanity. Great and great work is accomplished through cooperation. When one cannot do anything positive for the country he can do a great service if he does not prove an obstacle in the way of those who are working for the good of the country.

No doubt Shanti Baba is a great *tantrik* and the children surrounding him get sweets and fruits through his miracles. Not only children but the grown up students of colleges are often amused with sweets and fruits from Shanti Baba, but they should not be misled by these sweets and fruits. They should learn the lesson of duty and devotion from Baba, so that they can make their lives successful. I have seen the *tantrik* feats of Baba and that too very closely, yet hardly have I any interest in these.

As a matter of fact I am greatly pleased to find the Baba a rare model of a true saint. The Baba is sure to be crowned with success in his mission inspite of all handicaps.

Besides being an incarnation of peace, Baba is at the same time an emblem of piety. He is benevolent like Lord Shankar Himself. He has a very simple way of living. We must not lose time to get the blessings of such a saint. With his blessings we can do away with the darkness of ignorance in our life and at the same time can light a candle of peace within us. This shall help us on the journey of life and shall also add to the welfare of the country as a whole.

The Baba is extremely tolerant but cannot put up with any encroachment on Dharma. It is entirely due to his keen interest that the series of the five temples stand on the old site of the temple of Arara Debi Asthan.

Man is mortal. Our Baba too may perish yet his activities shall remain and the holy shrine built by him shall sing his glory.

The children of Patliputra would derive the same inspiration from the Ashram which they derive from Baba.

Shanti Baba is ever busy in the welfare of the people. It was mainly due to his own initiative that the herculean task of erecting the temple was taken up in 1962 and the work is still progressing.

Vir Hanuman, Mother Goddess, Ram and Janki, Sri Chitragupta and Surya Narayan along with Lord Shiva, grace the place. In the campus of the shrine you will find the statues of Mahatma Gandhi, the father of our nation and Pandit Jawahar Lal Nehru, our first Prime Minister. All credit goes to Baba for all these very hard struggles. Water taps, electricity, telephone and radio have been provided to the Ashram. The poor and the helpless

are further served through a Homeo Charitable Dispensary. A library is also there in which books on religion and other useful topics have been adequately provided. The place is thus selfsufficient for devotees and is of unique public interest.

The members of the public should render their full cooperation to Baba, so that the valuable monument that the Baba has erected, may ever be kept shining.

SHRI SHANTI BABA.

The Lord in his natural love for his creation gives births to saints, seers and thinkers to protect it through the gospel of love. He again plays the drama of life in human form to exhibit vagaries of life. The Lord is the creator but He does live in every individual as an emblem of toleration and love to give solace to the yearning soul. Knowledge and discrimination are the inherent qualities of mortal beings. Man is born for the protection of the real values of humanity. To prove this axiom the Lord gave birth to Sri Krishnananda of Arrah. With his birth the sacred earth became radiant with pleasure. From his very childhood he showed signs of devotion to God and soon acquired mastery over Sanskrit, grammar and Astrology. Now he is counted among learned men. An evidence of an ardent devotion to Lord Shiva was apparent in him from his very early days.

When love and devotion are evident in a man through the grace of God, he finds in the Lord an abode of absolute bliss. No wonder, our Baba renounced all his worldly pleasures by severing his connection with his beloved wife. Wandering variously he began to sing the praise of Lord Sri Ram with devotion. He paid visit to various sacred places of

this country. At last he was blessed with the sight of the Mother Goddess personified. This was realized in the ancient shrine of Mother Kamakhya Debi.

After this incident he became an ardent preacher of *Shanti* or peace and today he is known to all as Shanti Baba.

Now people flock to him to be blessed by the touch of his feet. His doors are wide open to all. One can always get his desires fulfilled through his grace. Let him be amply rewarded for his devoted service to mankind as the man is merciful. Shanti Baba is a blessed soul on the earth. Let us therefore chant the praise of Shanti Baba all the while.

—:O:—

Longlive Shanti Baba !

Homage to thee my Lord. An embodiment of knowledge, devotion, love, penance and prayer. Of glaring forehead, peace personified, O my Lord an incarnation of peace, messenger of peace and an ardent devotee of peace, your entire actions are devoted to the propagation of peace. May you create an atmosphere surcharged with peace, so much so that a person having even a pinch of the dust of your feet is varily converted into a devotee.

All this would bring a perfect state of *Shanti* (peace) and love amongst all beings. It is because of this that you are seemingly like Buddha also.

Verily you are a protector of the animals inasmuch as even after the sacrifice you gave life to it by your sheer divine powers. In fact you are as great as Lord Jesus. Your entire efforts are to save humanity from destruction. You kindle the light of peace.

In this way you absolve the sinner of his evil doings. Your entire teachings fill the ear with Gita like sermons.

Your personality has such a purifying effect on all beings that mice or lions all are dumb and bow to thee in reverence. The sun and the moon seem to shine in your praise. The entire atmosphere is full of *shanti* (peace) before the Baba to whom the entire humanity is so much indebted. Long live our Baba.

—Shyam Gopal.

—:O:—

A Glimps of the Divinity.

Sri Shanti Baba is *Shanti* personified. He is an embodiment of peace. He has mastered the miracles of *siddhis* and the worldly senses have been conquered by him. He has an unique fame with which are associated his miracles. He has always devoted himself to the devine penances so rigidly that the Mother Goddess is ever pouring her special blessings through him. Whosoever is sincerely devoted to him gets all his desires fulfilled so easily. He is all for renunciation and

devotes himself to devine prayers. He does not like the worldly pleasures and has severed his connections with family life. His soul is ever yearning for the good of all. His righteousness prevails on the world and is a perfect blessing to the mankind. He gives solace to the distressed and though present in physical mortal form he is devoid of all worldly temptations. He is ever up and doing for the godly transformation of humanity and he is likewise doing his utmost for the renovation of the ruined shrine on the Buddha Marga at Patna.

He is determined to see to the glorious finish of the Panchmandir at Patna and to this he is ever devoted. The entire atmosphere of the temple resounds with hymns where devotees are lost in devotion and meditation.

—Nikhilesh Chandra Misra 'Benu'

—:0:—

Inside the Shanti Ashram.

In India, the land of different religions, lies Bihar, the place of the origin of Budhism and Jainism and the birth place of Dr. Rajendra Prasad, the first President of independent India. It was here in Bihar that Mahatma Gandhi tried the first experiment of Satyagrah. Its capital, Patna is situated on the southern bank of the holy Ganges. Here on the Patna Gaya Road, now known as the Buddha Marg stands the famous

Shanti Ashram. It is to the south of the Patna Kotwali Police Station and is very near the Patna Junction Railway Station.

Arara Purani Devi Asthan, the site of the present Shanti Ashram was established in 1910 by the Great Yogi Sri Thakur Narayanandji Maharaj. The old shrine was renovated and Shanti Ashram was established in 1962 by Shri Shanti Baba. Since then the Shanti Ashram has been the place of devotion and various activities of Shanti Baba.

On the 22nd of December, 1963 an *Akhand Kirtan* was inaugurated by the then P. W. D. Minister, Sri Ram Lakhan Singh Yadav. On the very next day Mr. K. B. Sahay, the then Chief Minister of Bihar attended the function and highlighted the value of '*Ram Nam*'. This *Akhand Kirtan* concluded on the 24th December.

From the 29th to the 31st March, 1964 a programme of religious discourse and spiritual lectures was organised here. Sri Ramayaniji an ex-M. L. A. of Madhya Pradesh and Sri Ramakant Das a great scholar and a renowned disciple of Sri Vedantiji Maharaj of Ayodhya delivered very enlightening discourses which were highly appreciated by the audience.

One more religious discourse was inaugurated on the 20th June, 1964 by Sri Satish Chandra Mishra, the former Chief Justice of the Patna High Court. On this occasion Sri Shital Prasad Vyas of Ayodhya after visiting Singapore, Indonesia, Berma, Australia and Fizi Islands narrated his experiences of preaching *Ram Nam* in those places.

An attractive Ram Lila was displayed by Sri Ganes Shankar and his party of village Radhi of Darbhanga District here in 1965.

The religious discourses of the teenaged scholar Kumari Krishna Debi was organised at the Ashram. This was very pleasing and enlightening to the devotees who attended the discourse.

In February, 1967 Mahavishnuyagya was organised at the Ashram under the presidentship of Sri Ram Padarath Dasji. It was supervised by Sri Divya Kalaji Maharaj of Ayodhya. It was attended by many sages and saints of India. Religious discourses were again held at the Ashram in November, 1967.

In 1968 Ramnavami was celebrated with great pomp and was attended by a large number of devotees.

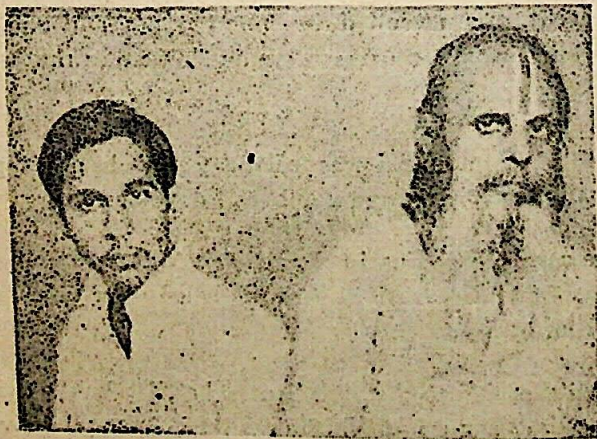
The versatile genius in Ramcharit Manas, Purana and Upnishad, Smt. Satyavati Mishra delivered her talks on the Purana from 14-6-68.

From the 19th to the 29th September, 1968, the chief of the Jeeva Seva Sangh Smt. Vaishnava Dasi Bahanji delivered her discourses on the Ramcharit Manas. An added attraction was lively Kirtan and Ramlila.

On the 20th October, 1968 the birth anniversary of Lord Hanumana was celebrated at the Ashram. The function was presided over by Sri Satish Chandra Mishra, the former Chief Justice of the Patna High Court and it was

inaugurated by Justice, Sri A. B. N. Sinha. Smt. Vaishnava Devi Bhanji also graced the occasion by her holy presence.

On November 10, 1969 also the Hanumanjayanti was again celebrated. The function was inaugurated by Pandit Durga Prasad Sharma, the Director of Sri Baidyanath Ayurveda Bhawan Private Limited. Mr. Sharangdhar Prasad Singh, a former Vice-chancellor of the Ranchi University was in the chair. Sri Ramakantji Maharaj, Prof Rameshchandra Mishra and Sri Kanhaiya Sharma also paid their rich tributes to Lord Hanuman, Sri Law Kumar Mishra proposed a vote of thanks.



Shri Law Kumar Mishra (Author) with Shri 108 Shanti Baba.

On 25-8-70 Sri Krishna Janmastmi was celebrated at the Ashram. This function was made attractive by some interesting items like Kirtan and Ramlila organised by Mahabir Sharan of Mithila.

On 28-10-70 Sri Hanumana Jayanti was again celebrated at the Ashram. This function was inaugurated by Hon. Nityanand Kanungo, the then Governor of Bihar and was presided over by Justice Sri A. B. N. Sinha.

On 4-4-71 Sri Ram Navami, the birth anniversary of Lord Sri Ram was celebrated at the Ashram. On this occasion Sri Brahamadeo Pathak of village Benoula in the district of Patna, Sri Mahabir Sharan, and Mahantha Lalit Kishore Pramahansa delivered their discourses.

On 17-10-71 Sri Hanuman Jayanti was celebrated under the Presidentship of Justice Sri A. B. N. Sinha. Prof. Umashankar Sharma was the chief speaker on the occasion. In 1972 in August, the *Jhanki* of Lord Ram and *Jhulan* and Ramvivah were celebrated.

In 1972 Janmastmi, the birth anniversary of Lord Krishna was again celebrated at the Ashram.

On the 4th November, 1972 Hanuman Jayanti was celebrated at the Ashram. The function was presided over by Prof. Nagendra Jha, M. L. A., the former Health Minister of Bihar. The function was inaugurated by Sri Umeshwar Prasad, Joint Secretary, Revenue Department, Government of Bihar. Prof. Jha in his presidential remarks threw light on the ideals represented by the great devotee Hanumanji and Lord Sri Ram. A learned saint Sri Gyaneshwaranandji in his lively discourse threw light on the *Bhakti Bhavana* of Hanumanji. Mr. Umakant Ramayani and Sri Dharmaraj Pandey also paid rich tributes to Hanumanji and Sri Ram.

Thus the Shanti Ashram of Shanti Baba is ever alive
various celebrations and religious discourses and serves
and guides the devotees who flock to the Ashram in a large
number on such occasions.

—Law Kumar Mishra,
Road No. 30, Qrs. No. 16,
Gardanibagh, Patna-2.

—:0:—



ura
asi Bah

मनोरथ सिद्ध स्थान

किसी काम से निराश हों तो अड़रा पुरानी देवी स्थान एवं महावीर स्थान
के

नित्य दर्शन से लाभ उठावें ।

शान्ति आश्रम, पटना गया रोड, पटना-१

फोन न० २१०८०

पुस्तक मिलने का पता :—शान्ति आश्रम, पटना गया रोड, पटना १